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KEY

TO

Durus al-lughat al-arabiyya li ghair al-natiqina biha
PART-III

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Foreword

The long-awaited key to Part III of **Durûs al-lughat al-'arabiyyah li ghair al-nâtiqîna bihâ** is now in your hands, *al-hamdu lillâh.*
As in the keys to Parts I & II, copious explanation of all the grammatical points occurring in each lesson is given in this key also. A translation of the questions contained in the Exercise Section is also given. Numbers not containing questions have been left out. The meanings of new words are not given in each lesson; but a vocabulary of important words occurring in the whole book is given at the end of the book[1]. The reader is advised to make use of a dictionary to find out the meanings of words not given in the vocabulary. We recommend the use of Hans Wehr's *A Dictionary of Modern Written Arabic.* In all good Arabic dictionaries entries are made only of the radicals. So words like كاتِبٌ، مَكتوبٌ، مَكتَبٌ are found under كَتَبَ; and words like انكسر، تَكَسَّرَ، مكسورٌ under كَسَرَ.
In European dictionaries of Arabic the *abwâb* of the *mazîd* are indicated by the following numbers : II فَعَّلَ, III فَاعَلَ, IV أَفْعَلَ, V تَفَعَّلَ, VI تَفَاعَلَ, VII انفَعَلَ , VIII افْتَعَلَ , IX افْعَلَّ, X اسْتَفْعَلَ.
In Hans Wehr's dictionary, the *bâb* of the *thulâthi mujarrad* and its *masdar* are indicated as follows :

قتل ***qatala u (qatl)*** **to kill, slay, murder...** As you can see, the vowel of the second radical in the *mâdî* can be learnt from the Roman transcription. The vowel of the second radical in the *mudâri'* is given separately. The *masdar* is given in brackets.
A diptote is indicated by a small number 2 placed after it, e.g.,

أحمر ***ahmar*²**, **f.** ***hamrâ'*²**, **pl. حُمر** ***humr*** **red.** Both *ahmar* and *hamrâ'* have the small number two, which means they are diptotes. The letter f. stands for *feminine.*

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[1] There are three appedices the end of the Arabic book. The first is a list of the *masdar*-patterns of the *thulâthi mujarrad* verbs. The second is a list of the patterns of the broken plural. The third contains general questions covering the whole book. The third appendix has been translated.

A good Arabic-to-Arabic dictionary is الْمُعْجَمُ الوَسِيطُ which is a publication of the Academy of the Arabic Language, Cairo. A concise classical Arabic-to- Arabic dictionary is الْمِصْبَاحُ الْمُنِيرُ by al-Fayyûmi. For in-depth study the student should consult the six-volume الصّحاح by al-Jauhari. Here the words are arranged according to their last letter.
For further reading the following books are recommended :

1) قَصَصُ النبيّين by Shaikh Abu l-Hasan al-Nadwi.

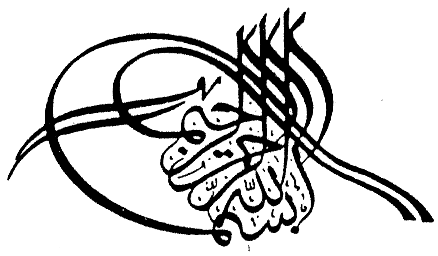
2) نُصُوصٌ مِنَ الحديث النَّبَوِيِّ الشَّرِيف by Dr V.Abdur Rahim (an I.F.T. publication).

3) نُصُوصٌ إسْلامِيَّة by Dr V.Abdur Rahim (an I.F.T. publication).

The student has been introduced to the Glorious Qur'an in Part Three, and has studied many *âyahs*. The reader is advised to read Sûrat al-Baqarah with the help of a good translation of its meanings. He may later on read الْمُسْعِف في لُغَة وإعْراب سُورة يوسف by the author which is a grammatical analysis of Sûrat Yusuf.
May Allah *subhânahû wa ta'âlâ* help us all to learn Arabic in order understand His Book.

The Author

al-Madinahal-Munawwarah,
27.02.1420 AH = 11.06.1999 CE



IN THE NAME OF ALLAH
THE MOST BENEFICENT, THE MOST MERCIFUL

LESSON 1

In this lesson we learn :
a) the Declension of Nouns, and
b) the Moods of Verbs.

(A) Declension of Nouns

We have already seen in Parts One and Two that most Arabic nouns are declinable, i.e., they indicate their function in the sentence by their endings. These endings are three. They are :

1) the *dammah* to indicate the nominative case(الرَّفْعُ). A noun with this ending is called مَرْفُوعٌ.

2) the *fathah* to indicate the accusative case (النَّصْبُ). A noun with this ending is called مَنْصُوبٌ.

3) the *kasrah* to indicate the genetive case (الجَرّ). A noun with this ending is called مَجْرُورٌ.

Here is an example :

دَخَلَ المدرّسُ 'The teacer entered'. Here *al-mudarris-u* is مرفوعٌ because it is the *fâ'il* (الفاعلُ).

سألتُ المدرسَ 'I asked the teacher'. Here *al-mudarris-a* is منصوبٌ because it is the object (المفعولُ به).

هذه سَـــيَّارةُ المـــدرِّسِ 'This is the teacher's car'. Here *al-mudarris-i* is مجرورٌ because it is *mudâf ilaihi* (مُضافٌ إليه).

Now these endings (*dammah*, *fathah* and *kasrah*) are called the Primary Endings (عَلامـــــــاتُ الإعْراب الأَصْلِيَّةُ). There are other endings also which are called the Secondary Endings (عَلاماتُ الإعْراب الفَرْعِيَّةُ). The following groups of nouns have these endings :

a) The Sound Feminine Plural (جمعُ المؤنّث السَّـــالمُ) : Only the *nasb*-ending is different in this group. It takes *kasrah* instead of *fathah*, e.g.,

سَأَلَت المديرةُ المدرِّسـاتِ ‘The headmistress asked the female teachers’. Here *al-mudarrisât-i* takes *kasrah* instead of *fathah* because it is sound feminine plural. Note that in this group the *nasb*-ending is the same as the *jarr*-ending, e.g.,

رأيتُ السـيّاراتِ ‘I saw the cars’. Here *al-sayyârât-i* 1 is منصوبٌ because it is the object.

خرجَ الناسُ منَ السيّاراتِ ‘The people came out of the cars’. Here *al-sayyârât-i* is مجرورٌ because it is preceded by a preposition.

b) The Diptote (المَمْـنُوعُ منَ الصَّرْف) : In this group the *jarr*-ending is *fathah* instead of *kasrah*, e.g.,

هذا كتابُ زَينَـبَ ‘This is Zainab’s book’. Here *Zainab-a* has *fathah* instead of *kasrah* because it is a diptote. Note that in this group the *jarr*-ending is the same as *nasb*-ending, e.g.,

سألتُ زينبَ ‘I asked Zainab’. Here *Zainab-a* is منصوبٌ because it is مفعولٌ به.

ذهبـتُ إلى زينـبَ ‘I went to Zainab’. Here *Zainab-a* is مجرورٌ because it is preceded by a preposition.

c) The Five Nouns (الأسماءُ الخمسةُ) : These are 2 أبٌ، أخٌ، حَمٌ، فَمٌ، ذو. These nouns take the secondary endings only when they are مُضافٌ, and the مُضافٌ إليه is not the pronoun of the first person singular. In this group the *raf‘*-ending is *wâw*, the *nasb*-ending is *alif* and the *jarr*-ending is *yâ’*, e.g.,

ماذا قالَ أبـو بـلال؟ ‘What did Bilal’s father say?’ Note it is أبو (**abû**) with a *wâw*, not : أبُ (**abu**).

أعرفُ أبَـا بـلال ‘I know Bilal’s father’. Note it is أبا (**abâ**) with an *alif*, not : أبَ (**aba**).

1- This word should be pronounced *as-sayyârât-i*. For the sake of uniformity I write the definite article **al-** regardless of whether the next letter is lunar or solar.

2 الحم means the male relative of the husband such as his brother and his father.

ذهبتُ إلى أبي بلال 'I went to Bilal's father'. Note it is أبي (**abî**) with a *yâ'*, not : أب (**abi**).

The مضاف إليه can be a pronoun, e.g.,

أين ذَهَبَ أخُوكَ؟ 'Where did your brother go?' (akhû-ka)

ما رأيتُ أخاك 'I did not see your brother'. (akhâ-ka)

ما اسْمُ أخيك؟ 'What is your brother's name?' (akhî-ka)

If the مُضافٌ إليه is the pronoun of the first person singular, the noun remains unchanged, e.g.,

يدرسُ أخي بالجامعة 'My brother is studying at the university'.

أتعرفُ أخي؟ 'Do you know my brother?'

خُذ العُنوانَ من أخي 'Take the address from my brother'.

The word فَمٌ (mouth) can be used in two ways : with the *mîm*, and without it. When used with the *mîm* it is declined with the primary endings, e.g.,

فَمُك نَظيفٌ 'Your mouth is clean'.

افْتَحْ فَمَك 'Open your mouth'.

ماذا في فَمِك؟ 'What is in your mouth?'

If the *mîm* is dropped, it is declined like the Five Nouns (الأسماءُ الخَمْسَةُ), e.g.,

فُوكَ صَغيرٌ 'Your mouth is small'. (fû-ka)

افْتَحْ فَـاكَ 'Open your mouth'. (fâ-ka)

ماذا في فيـكَ؟ 'What is in your mouth?' (fî-ka)

The Five Nouns are declined with the special secondary endings only if they are مُضـافٌ as we have seen. Otherwise they are declined with the primary endings, e.g.,

هو أخٌ 'He is a brother'. أينَ الأخُ؟ 'Where is the brother?'

رأيتُ أخاً 'I saw a brother'. سألتُ الأخَ 'I asked the brother'.

هـــذا بيـــتُ أخٍ 'This is the house of a brother'. هذه سيارةُ الأخِ 'This the brother's car'.

d) The Sound Masculine Prural (جمعُ المذكَّرِ السالِم) : This group has -û **(na)** as the *raf* '-ending, and -î **(na)** as the *nasb/jarr*-ending, e.g.,

دخل المدرسونَ الفصـــــلَ 'The teachers entered the classes'. Here *al-mudarris-ûna* is مرفوعٌ.

مـــا ســـألتُ المدرســـينَ 'I did not ask the teachers'. Here *al-mudarris-îna* is منصوبٌ.

أيـــن غرفـــةُ المدرســـينَ؟ 'Where is the teachers' room?' Here *al-mudarris-îna* is مجرورٌ.

Note that the *nasb*-ending is the same as the *jarr*-ending in this group.

The ن of -û **(na)** and -î **(na)** is omitted if the noun happens to be مضافٌ, e.g.,

أين مُدرِّسو القرآن؟ 'Where are the Qur'an teachers?' (literally, teachers of the Qur'an).

أرأيتَ مُدرِّسي القرآن؟ 'Did you see the Qur'an teachers?'

You will learn more about the omission of the *nûn* in Lesson 9.

e) The Dual (المُثـــنّى) : The dual takes -â **(ni)** as the *raf* '-ending, and -**ai (ni)** as the *nasb/jarr*-ending, e.g.,

أجاءَ المدرِّسَان الجديدان؟ 'Have the two new teachers come?' (al-mudarris-**âni**).

أرأيتَ المدرِّسَين الجديدَيـــــنِ؟ 'Did you see the two new teachers?' (al-mudarris-**aini**).

أسألُ عَـــنِ المدرسَـــيْنِ الجديدَيْـــنِ 'I as asking about the two new teachers'. (al-mudarris-**aini**).

The ن of -â **(ni)** and -**ai (ni)** is omitted if the noun happens to be مُضافٌ , e.g.,

أين تدرسُ أختا بلالٍ؟ 'Where are Bilal's two sisters studying?' (ukht-**â**).

أتعرفِينَ أختَيْ بلال؟ 'Do you know Bilal's two sisters?' (ukht-**ai**).

أكتبت إلى أختَيْ بلال؟ '**D**id you write to Bilal's two sisters?' (ukht-**ai**)

You will learn more about the omission of the *nûn* in Lesson 9.

Latent Endings (الإعرابُ التقديريّ)

There are three groups of nouns in which the endings do not appear for phonetic reasons. These are :

a) The *Maqsûr* (المقصُـــور) : It is a noun ending in long **â** like العَصا، الفتَى، المُستَشفَى.

All the three endings are latent in the *maqsûr*, e.g.,

قَـــتَــلَ الفتَى الأفْعَـــى بالعَصَـــا 'The young man killed the viper with the stick.'

Here الفتَـــــى (**al-fatâ**) is the فاعلٌ, but it has no **u**-ending; الأفْـــعَى (**al-af'â**) is مفعـــــولٌ بـــه, but has no **a**-ending, and العَصـــا (**al-'asâ)** is preceded by a preposition, and so it is مجرورٌ, but has no **i**-ending. Compare this sentence to the following sentence with the same meaning : قَتَلَ الولدُ الحَيَّةَ بِـــالعُودِ (qatala l-walad-**u** l-hayyat-**a** bi l-'ûd-**i**). In these nouns all the endings appear.

b) The *Mudâf* of the Pronoun of the First Person Singular (المضافُ إلى ياء المتَكَلِّم) like زَميلي . In this group also all the three endings are latent, e.g.,

دَعا جَدِّي أُســـتاذي مَـــعَ زُمَلائـــي 'My grandfather invited my teacher with my classmates'. Here جَـــدِّي (*jadd-î*) is فاعلٌ, أستاذي (*ustâdh-î*) is مفعولٌ به and زُملائـــي (*zumalâ'-î*) is مضـــــافٌ إليـــه. But none of the three has the ending.

Compare this to :

دَعا جَدُّكَ أستاذَكَ مع زُملائِكَ 'Your grandfather invited your teacher with your classmates'. Here *jadd-**u**-ka* has the **u**-ending, *ustâdh-**a**-ka* has the **a**-ending and *zumalâ'-**i**-ka* has the **i**-ending.

c) The *Manqûs* (المنقوص) : It is a noun ending in an original *yâ'*, e.g., القاضي 'the judge', المُحامي 'the advocate', الجاني 'the culprit'. In this group the **u**- and the **i**-endings are latent, but the **a**-ending appears, e.g.,

سَأَلَ القاضيْ المُحاميَ عن الجانيْ 'The judge asked the lawyer about the culprit'.

Here القاضي (***al-qâḏiy***) which is مرفوعٌ and الجاني (***al-jâniy***) which is مجرورٌ have no ending, but المُحاميَ (***al-muḫâmiy-a***) which is منصوبٌ has **a**-ending.

If the *manqûs* takes the *tanwîn* it loses the terminal *yâ'*, e.g., قاضٍ which was originally قاضيٌ . After the loss of the **u**-ending and the *yâ'* it became **qâḏi-n** (qâḏiy-**u**-n → qâḏi-n).

The *yâ'*, however, returns in the accusative case, e.g.,

هذا قاضٍ 'This is a judge'.

سألتُ قاضياً 'I asked a judge'.

هذا بيتُ قاضٍ 'This is the house of a judge'.

Note that the *yâ'* of the *manqûs* is retained only in the following three cases :

1) If it has the definite artical **al-**, e.g., القاضي، الوادي، المُحامي ,

2) If it is مُضافٌ, e.g., قاضيْ مكّةَ '*qâḏi* of Makkah', مُحامِي الدّفاعِ 'defence lawyer', وادي العقيق 'the Valley of Aqîq' (in Madinah Munawwarah).

3) If it is منصوبٌ, e.g., عَبَرْتُ وادياً 'I crossed a valley', سألتُ قاضياً 'I asked a judge', أريد ثانياً 'I want a second'.

The Indeclible Nouns

(المَبْنِيُّ من الأسماء)

We have seen that most Arabic nouns are declinable. Some are indeclinable, i.e., they do not indicate their functions by changing their endings.The following groups are indeclinable (*mabnî*).

1) The ponouns (الضّمائر) like :هوَ، أنتَ، أنا. Likewise **tu** and **hu** in رأيــتُــهُ (I saw him) are pronouns. Also **ka** in كتابُكَ(your book) and **hâ** in بيْتُــها (her house) are pronouns.

You might have noticed that there are two sets of pronouns. One set is used as *raf '* pronouns, and another set as *nasb* and *jarr* pronouns, e.g.,

نَحْنُ طُلاّبٌ 'We are students'.

أرأيــتَــنا؟ 'Did you see **us**?'

هذا بيتُــنا 'This is **our** house'.

But the changes that the pronouns undergo have no pattern. So each form of the pronoun is regarded as a separate entity. That is why the pronouns are classed as indeclinable though they undergo changes to indicate their functions in the sentence.

2) Demontrative pronouns (أسماء الإشارة) like : هذا، هذه، ذلكَ، هؤُلاءِ، أولائكَ, but هذان and هاتان are declinable (مُعْرَبٌ).

3) Relative pronouns (الأسماءُ المَوصُولة) like : الَّذي، الَّتي، الَّذينَ، اللاتي , but اللّذان and اللّتان are declinable.

4) Some interragative words like : مَنْ، أيْنَ، ما، مَتَى، كيفَ.

5) Some adverbs (الظُّرُوفُ) like : إذا، حَيْثُ، أمْسِ، الآنَ.

6) The verb-nouns (أسماءُ الفعْلِ) : A verb-noun is a noun with the meaning of a verb, like : أُفٍّ meaning *I am annoyed*, آهِ meaning *I feel pain*, آمينْ meaning *accept*.

7) Compound numbers : These are أَحَدَ عَشَرَ up to تسْعَــةَ عشَرَ along with their feminine forms. Only the first part of اثْــنَــا عَشَرَ and اثْــنَــتَــا عَشْرَةَ is declinable (as explained in Key to Part Two).

With regard to a *mu'rab* noun we say 'it is *marfû'*, *mansûb* or *majrûr*', but with regard to a *mabnî* noun, we say 'it is فِي مَحَلِّ رَفْعٍ/ فِي مَحَلِّ نَصْبٍ/ في مَحَلِّ جَرٍّ i.e., it is in the place of *raf'*, *nasb* or *jarr*, because a *mabnî* noun cannot be

marfû', *mansûb* or *majrûr*, but it occupies a place that belongs to a *marfû'*, *mansûb* or *majrûr* noun; and if the *mabnî* noun were to replaced by a *mu'rab* one it will be *marfû'*, *mansûb* or *majrûr*, e.g., in رأيتُ بلالاً the noun بلالاً is *mansûb* because it is مفعولٌ به, but in رأيتُ هذا the noun هذا is 'in the place of *nasb*' because it occupies the same place as the *mansûb* بلالاً.

EXERCISES

(1) Sort out the *mu'rab* (declinable) from the *mabnî* (indeclinable).
(2) What are the primary endings of the noun?
(3) What are the secondary endings in the following groups?
   a) The Five Nouns,
   b) The Sound Masculine Plural, and
   c) The Dual.
(4) What is the *jarr*-ending in the Diptote?
(5) What is the *nasb*-ending in the Sound Feminine Plural?
(6) Use a *maqsûr* noun in three sentences making it *marfû'* in the first, *mansûb* in the second and *majrûr* in the third.
(7) Use a *manqûs* noun with the *yâ'* in three sentences making it *marfû'* in the first, *mansûb* in the second and *majrûr* in the third.
(8) Use a *manqûs* noun without the *yâ'* in three sentences making it *marfû'* in the first, *mansûb* in the second and *majrûr* in the third.
(9) Use a *mudâf* of the pronoun of the first person singular (المضاف إلى ياء المتكلّم) in three sentences making it *marfû'* in the first, *mansûb* in the second and *majrûr* in the third.
(10) Mention the *i'râb*[1] of the underlined words.

When is a noun *marfû'* (in the nominative case)?

A noun is *marfû'* when it is :
1,2) *mubtada'* or *khabar*, e.g., اللهُ أكبرُ 'Allah is the greatest.'

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1 Mentioning the *i'râb* of a noun is to mention its case, the case-ending and the reason for its being in that case, e.g., سألتُ المسلماتِ . We say : المسلماتِ is *mansûb* because it is مفعول به , and its ending is *kasrah* because it is sound feminine plural.

3) *ism* of *kâna*, e.g., كانَ البابُ مفتوحاً 'The door was open.'

4) *khabar* of *inna*, e.g., إنَّ اللهَ غفورٌ 'Surely, Allah is forgiving.'

5) *fâ'il*, e.g., خلَقَنا اللهُ 'Allah created us.'

6) *nâ'ib al-fâ'il* 1, e.g., خُلِقَ الإنسانُ من طِينٍ 'Man has been created from dust.'

When is a noun *mansûb* (in the accusative case)?

A noun is *mansûb* when it is :

1) *ism* of *inna*, e.g., إنَّ اللهَ غفورٌ 'Surely, Allah is forgiving.'

2) *khabar* of *kâna*, e.g., كانَ الطّعامُ لذيذاً 'The food was delicious.'

3) *maf'ûl bihi*, e.g., فهمتُ الدّرسَ 'I have understood the lesson.'

4) *maf'ûl fîhi* 2, e.g., سافرَ أبي ليلاً 'My father travelled by night', جلسَ المدرسُ عندَ المدير 'The teacher sat at the headmaster's'.

5) *maf'ûl lahu* 3 , e.g., ما خرجتُ من البيت خَوفاً من الحرّ 'I did not leave the house for fear of heat'.

6) *maf'ûl ma'ahu* 4 , e.g., سرتُ والجبلَ. 'I walked along the mountain', ذهبتُ وخالداً إلى السوق 'I went to the market along with Khalid'.

7) *maf'ûl mutlaq* 5 , e.g., أُذْكُرُوا اللهَ ذكْراً كثيراً 'Remember Allah much.'

8) hâl 6, e.g., جدّي يصلّي قاعداً 'My grandfather prays sitting'.

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1 *Nâ'ib al-fâ'il* is the subject of a verb in the passive voice. See Lesson 3.

2 *al-maf'ûl fîhi* (المفعول فيه) is adverb of time or place. See Lesson 12.

3 *al-maf'ûl lahu* (المفعول لَهُ) is a noun that gives the reason for doing a thing.

4 *al-maf'ûl ma'ahu* (المفعول معَهُ) is a noun coming after the *wâw* which means *'along with'*.

5 *al-maf'ûl al-mutlaq* (المفعولُ المُطْلَق) is the مَصدر of the verb occuring in the sentence. See Lesson 28.

6 *al-hâl* (الحال) is adverb of manner. See Lesson 31.

9) *tamyîz* 1 , e.g., أنا أحسن منك خطّاً 'I am better than you in handwriting'.

10) *mustathnâ* 2, e.g., حضرَ الطلابُ كلُّهم إلاّ حامداً 'All the students attended except Hamid'.

11) *munâdâ* 3 , e.g., يا عبدَ الله 'O Abdullah!'

When is a noun *majrûr*? (in the genetive case)

A noun is *majrûr* when it is :

1) *mudâf ilaihi*, e.g., القرآنُ كتابُ الله 'The Qur'an is the book of Allah.'

2) preceded by a preposition, e.g., الطلابُ في الفصْلِ 'The students are in the class.'

Nouns of Dependent Declension (التّوابِع)

There are four grammatical elements which have no independent declension of their own; they are depedent on other nouns for their declension. These are :

a) the *na't* (النّعْـت), i.e. adjective. It follows its *man'ût* (المنْعوت) in its declension. The *man' ût* is the noun which the adjective qualifies, e.g.,

أحضَرَ الطالبُ الجديدُ؟ 'Did the new student attend?'

يطلبُ المديرُ الطالبَ الجديدَ 'The headmaster wants the new student'.

هذا دفتـرُ الطالبِ الجديدِ 'This is the notebook of the new student'.

In these sentences the *na't* الجَديد follows the *man'ût* الطالب in the *i'râb*.

b) the *taukîd* (التّوكيـد), i.e., a noun denoting emphasis like كُلُّهم *all of them*, نَفْسُهُ *himself*, e.g.,

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1 *al-tamyîz* is a noun that specifies the meaning of a vague word. One may be better than the other in various fields; and *'in handwriting'* specifies this. See Lesson 30.

2 *al-mustathnâ* (المُستثنى) is the noun that comes after إلاّ meaning *'except'*. See Lesson 32.

3 You have learnt this in Book Two.

حضر الطـــلابُ كلُّهــم 'All the students attended'. قال لي هذا المديرُ نفسُهُ 'The headmaster himself told me this'.

سألتُ الطــلابَ كلَّهــم 'I asked all the students'. سألتُ المديرَ نفسَهُ 'I asked the headmaster himself'.

سلّمتُ على الطلابِ كلّهــم 'I greeted all the students'. سلّمتُ على المدير نفسه 'I greeted the headmaster himself'[1].

Here the *taukîd* (كُــــلّ، نفْــس) follows the *mu'akkad* (الطلاب، المدير). The *mu'akkad* (المُؤَكَّد) is the noun which is emphasized.

c) *ma' tûf* (المعْطُوف), i.e., a noun joined to another by a conjunction like و *and*, e.g.,

خرج حامدٌ وصديقُه 'Hamid and his friend went out'.

طلبَ المديرُ حامداً وصديقَه 'The headmaster wanted Hamid and his friend'.

أين كُتُبُ حامدٍ وصديقِه؟ 'Where are the books of Hamid and his friend?'

d) *badal* (البَدَل) 2, i.e., a noun in apposition to another, e.g.,

أنجح أخوك هاشـــمٌ؟ 'Has your brother Hashim passed?' أنجحَ هذا الطالبُ؟ 'Has this student passed?'

أعرفُ أخاك هاشمـــاً 'I know your brother Hashim'. أعرفُ هذا الطالبَ 'I know this student'.

أين غرفةُ أخيك هاشـــمٍ؟ 'Where is your brother Hashim's room?' أين غرفةُ هذا الطالبِ؟ 'Where is the room of this student?'

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1 See Key to Book Two, Lesson 18 : 3. There *taukîd* is written as *ta'kîd*. Both the terms are in use.

2- See L 21.

(B) MOODS OF VERBS

You have already learnt in Book Two (Lesson 10) that Arabic verbs have three forms : the *mâdî*, the *mudâri'* and the *amr*. The *mâdî* and the *amr* do not undergo any change. So they are *mabnî*. The *mudâri'* undergoes changes to indicate its function in the sentence. So its *mu'rab*. Just as the noun has three cases, the *mudâri'* also has three cases which in English grammar are called moods. These are *marfû'*, *mansûb* and *majzûm*. You have learnt this also in Book Two (Lessons 18 & 21) [1].

The *mudâri'* is *mabnî* when it is *isnâd*ed to the pronoun of second & third persons feminine plural, e.g.,

الأخواتُ يَكْتُبْنَ 'The sisters are writing'.

ماذا تَكْتُبْنَ يا أخَواتُ؟ 'What are writing, sisters?'

These two forms remain unchanged.

The Four Forms have **u**-ending in the *marfû'*, **a**-ending in the *mansûb* and loss of ending in the *majzûm* :

Marfû' : يَكْتُبُ، تَكْتُبُ، أَكْتُبُ، نَكْتُبُ (yaktub-**u**, taktub-**u**, aktub-**u**, naktub-**u**).

Mansûb : لنْ يكْتُبَ، لنْ تكْتُبَ، لن أكْتُبَ، لنْ نكْتُبَ (lan yaktub-**a**, lan taktub-**a**, lan aktub-**a**, lan naktub-**a**).

Majzûm : لَمْ يكتُبْ، لم تكتُبْ، لم أكتُبْ، لم نكتُبْ (lam yaktub, lam taktub, lam aktub, lam naktub).

These are the Primary Endings (العَلامات الأصليّة). There are Secodary Endings (العَلاماتُ الفرْعيّة). These are in the following verb or verb-forms :

a) In the Five Forms (الأفعال الخَمْسَة) retention of the terminal **nûn** is the ending of the *marfû'*, and its omission is the ending of both the *mansûb* and *majzûm*, e.g.,

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1- *Marfû'* and *mansûb* are common both to the nouns and the verbs; while *majrûr* is peculiar to nouns and *majzûm* to verbs.

Marfû' : يكتُبانِ، تكتبانِ، يكتُبُونَ، تكتُبُونَ، تكتُبِينَ (yaktubâ-**ni**, taktubâ-**ni**, yaktubû-**na**, taktubû-**na**, taktubî-**na**).

Mansûb : لنْ يكتُبا، لن تكتُبا، لن يكتبُوا، لن تكتُبوا، لن تكتُبِي (lan yaktubâ, lan taktubâ, lan yaktubû, lan taktubû, lan taktubî).

Majzûm : لمْ يكتبا، لم تكتبا، لم يكتُبُوا، لم تكتُبوا، لم تكتُبي (lam yaktubâ, lam taktubâ, lam yaktubû, lam taktubû, lam taktubî).

b) In the *nâqis* verb the ending of the *majzûm* is the omission of the third radical which is a weak letter (See Book Two Lesson 28). Phonetically it amounts to shortening the long vowel, e.g.,

يَتْلُو (yatl**û**)→ لَمْ يَتْلُ (lam yatl**u**).

يَبْكِي (yabk**î**) → لم يَبْكِ (lam yabk**i**).

يَنْسَى (yans**â**) → لم يَنْسَ (lam yans**a**).

Latent Endings (الإعرابُ التَّقديريُّ)

a) In the *nâqis* verbs the following ending are latent:

-The **u**-ending of the *raf'* in verbs ending in *yâ'*, *wâw* and *alif*, e.g., أَمْشِي 'I walk' (**amshî**), أَتْلُو 'I recite' (**atlû**), أَنْسَى 'I forget' (**ansâ**) for the original أَنْسَىُ، أَتْلُوُ، أَمْشِيُ.

-The **a**-ending of the *nasb* in verbs ending in *alif*, e.g., أُرِيدُ أنْ أنسَى 'I want to forget' (ansâ). But it appears in verbs ending in *yâ'* and *wâw*, e.g., أُرِيدُ أنْ أَمْشِيَ 'I want to walk' (amshiy-**a**), أُرِيدُ أنْ أَتْلُوَ 'I want to recite' (atluw-**a**).

b) The *sukûn* of the *jazm* in the *muda''af* verbs, e.g., لَمْ أَحُجَّ 'I did not perform hajj'. Here أَحُجُّ (ahujj-**u**) drops the *dammah* after لم and becomes لم أَحُجّ (ahujj). As it involves الْتِقاءُ السَّاكِنَيْنِ a *fathah* is added, so it becomes لم أَحُجَّ (lam ahujj-**a**). See also Book Two, Lesson 29.

Exercises

1) Sort out the *mu'rab* from the *mabnî*.
2) What are the primary endings in the *mudâri'* ?
3) What are the secondary endings in the Five Forms?
4) What is the *jazm*-ending in the *nâqis* verb?
5) What is the *raf'*-ending in the *nâqis* verb?
6) What is the *nasb*-ending in the *nâqis* verb ending in *alif*?
7) What is the *jazm*-ending in the *muda''af* verb?

LESSON 2

In this Lesson we learn the following :

#(1) *Wâw* can be a letter as in لَوْ، وَلَدٌ, and it can be a word as in أين بلالٌ وحامدٌ؟ 'Where are Bilal *and* Hamid?'

The word و has many meanings. We mention in this lesson three of them. They are :

a) *and* as in أريد كتاباً وقلماً 'I want a book and a pen', خرجَ الزُّبَيْرُ وحامدٌ 'al-Zubair and Hamid went out'. The word و in this sense is a conjunction (حَرْفُ العَطْف).

b) *by* as used in an oath, e.g., وَاللهِ ما رأيتُهُ 'By Allah, I did not see him'. The word و in this sense is a preposition (حَرْفُ الجرِّ).

c) The third type of *wâw* is called *wâw al-hâl*. It is prefixed to a subordinate nominal sentence (الجملةُ الاسميّة) . This sentence describes the circumstance in which the action of the main sentence took place, e.g.,

دخلتُ المسجدَ والإمامُ يركَعُ 'I entered the mosque while the imam was permorming *rukû'*.'

مَاتَ أَبِي وأنا صغيرٌ ‘My father died when I was small.’

دخلَ المدرِّسُ الفصلَ وهو يحملُ كتباً كثيرةً ‘The teacher entered the class carrying a lot of books.’

جاءني الولَدُ وهو يبكي ‘The boy came to me crying.’

لا تأكلْ وأنتَ شَبْعانُ ‘Do’nt eat when you are full up.’

Note that if the *khabar* of this nominal sentence is a verb, it should be *mudâri*‘.

#(2) We have seen in Book Two (Lesson 1) that لَعَلَّ signifies hope or fear, e.g.,

لعلّه بخير ‘I hope he is well.’ The meaning of hope is called التَّرَجِّي.

لعلّه مريضٌ ‘I am afraid he is sick.’ The meaning of fear is called الإشْفاقُ.

Another example of الإشْفاقُ is the hadîth in which the Prophet صلّى الله عليه وسلّم said لعلّي لا أَحُجُّ بعدَ عامي هذا ‘I am afraid I will not perform hajj after this year of mine’.

#(3) إلَيكُمْ أمْثلةً أخرَى ‘Take some more examples’. Here إلَيْكُمْ is اسمُ الفعْلِ (verb-noun). It is made of the preposition إلَى and the pronoun ـكُمْ. But in this construction it means ‘take’, and أمثلةً is منصوب because it is its مفعول به.

The radio and T.V. announcers say : إليكم نَشْرةَ الأخبارِ which literally means : ‘Take the news bulletin’.

The pronoun changes according to the person addressed to : إليكَ هذا الكتابَ يا إبراهيمُ ‘Take this book, Ibrahim.’ -- إليكِ المَلاعِقَ يا أختي ‘Take the spoons, sister.’ -- إليكنَّ هذه الدّفاترَ يا أخواتُ ‘Take these noteboks, sisters.’

#(4) The word أَشْيَاءُ 'things' is a diptote because it is originally أَشْيِئَاءُ on the pattern of أَغْنِيَاءُ، أَنْبِيَاءُ، أَصْدِقَاءُ.

#(5) The *mâḏî* is also used to express a wish, e.g., رَحِمَهُ اللهُ 'May Allah have mercy on him!', غَفَرَ اللهُ لَهُ 'May Allah forgive him!', شَفَاهُ اللهُ 'May Allah grant him health!'

The *mâḏî* in this sense is negated by the particle لا, e.g., لا أَرَاكَ اللهُ مكروهاً 'May Allah not show you anything unpleasant!', لا فَضَّ اللهُ فاكَ 'May Allah not smash your mouth!'[1]

#(6) هَلْ مِنْ سُـــؤَالٍ؟ 'Any question?'. The full construction of this sentence is like this : هَلْ مِنْ سُـــؤَالٍ عنـــدكَ؟ 'Do you have any question?' Here سُؤَالٍ is *mubtada'* and عِنْدَكَ is *khabar*, and مِنْ in this construction is called مِنَ الزَّائِدَةُ (the extra *min*), and is used to emphasize the meaning of the sentence. There are two conditions for using the extra *min*. These are :

1) The sentence should contain negation, prohibition or interrogation. The interrogation should only be with the particle هَلْ .

2) The noun following the extra *min* should be indefinite, e.g.,

Negation : ما غابَ مِنْ أحـــدٍ 'No one is absent', ما رأيْتُ من أحدٍ 'I did not see any one'.

Prohibition : لا يَخْرُجْ من أحدٍ 'None should go out', لا تكتُبْ من شَيْءٍ 'Don't write anything'.

Interrogation : هَلْ مِنْ سُؤَالٍ؟ 'Any question?', هَلْ مِنْ جديدٍ 'Anything new?'

In the Qur'an (50:30) : يَوْمَ نَقُولُ لِجَهَنَّمَ هَلِ امْتَلأْتِ وَتَقُولُ هَلْ مِنْ مَزِيدٍ 'On the day when We will say to Hell, "Are you full?" and it will say, "Have you any more?".'

1- I.e., may Allah preserve your speech-organ. It is said in appreciation of a beautiful statement. It signifies 'how beautifully you have said it!'.

Note that the noun following the extra *min* is *majrûr* because of this مِنْ, and loses its original ending, e.g., in ما رأيـــتُ أحـــداً the word أحداً is *mansûb* beacause it is مفعولٌ به; but after the introduction of the extra *min* it loses its *nasb*-ending and takes the *jarr*-ending even though its function remains what it was before. In the same way, in ما حَضَرَ أحدٌ the word أحدٌ is *marfû'* because it is فـــاعلٌ . After the introduction of the extra *min* أحد becomes *majrûr*, though it remains فاعلٌ in the sentence.

#(7) لَـــدَى (ladâ) is a *zarf* (الظَّرْف = adverb) and has the same meaning as عِنْدَ, e.g., ماذا لَدَيْكَ؟ 'What do you have?'. Note that the *alif* of لَدَى changes to *yâ'* when its مضاف إليه is a pronoun : لَدَى البابِ (ladâ), but لَدَيْك (lad**ai**-ka).

#(8) دخلْتُ على المديرِ means 'I went to the headmaster in his office'.

#(9) The plural of مَعْـــــنًى (meaning) is مَعانٍ, and with the definite article المَعاني. Here are some more nouns which form their plural on this pattern : جاريَـــةٌ (girl) : جَوَارٍ (الجَواري) -- لَيْلَةٌ (night) : لَيالٍ (اللَّيالي) -- نادٍ (club) : نَوَادٍ (النَّوادي).

These nouns are declined like the *manqûs* (see Lesson 1), e.g.,

Marfû' : للواوِ مَعانٍ كثيرةٌ '*Wâw* has many meanings'. (ma'âni-**n**).

Masnsûb: أعرِفُ للواوِ مَعانِيَ كثيرةً 'I know many neanings of *wâw*'. (ma'âniy-**a**).

Majrûr : تَأْتِي الواو لِـمَـعـــانٍ كثـــيرةٍ '*Wâw* is used in many meanings'. (ma'âni-**n**).

Here is an example with **-al** :

Marfû' : المَعاني كثيرةٌ 'The meanings are many'. (al-ma'ânî).

Mansûb : أكَتبْتَ المَعانِيَ؟ 'Did you write the meanings?' (al-ma'âniy-**a**).

Majrûr : سألتُ المدرّسَ عنِ المعاني 'I asked the teacher about the meanings'. (al-ma'ânî)[1].

EXERCISES

1) Answer the following questions.
2) Learn these examples of *wâw al-hâl.*
3) Draw one line under *wâw al-'atf* (*wâw* meaning *and*), and two lines under *wâw al-hal.*
4) Name every *wâw* in the following sentence.
5) Complete each of the following sentences using a *hâl* clause (*wâw*+ nominal sentence).
6) Make each of the following sentences a *hâl* clause, and complete it with a main clause.
8) What does لعلَّ signify in each of the following sentences?[2]
9) Learn the examples of اسمُ الفعْلِ.
11) Give an example from the lesson of the *mâdî* used to express a wish.
12) Form sentences on the pattern of the example using هلْ and the extra *min.*
13) Learn the use of لَدَى.
14) What is the opposite of مريض ?
15) Give the *mâdî* of each of the following verbs.
16) Give the singular of ecah of the following nouns.
17) Give the plural of each of the following nouns.
20) What is the difference between عبْد and عُبَيْد? What is the form عُبَيْد called?

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1 See also L 34.

2 The numbering in Key follows the numbering in the main book. Numbers not representing quetions have been left out.

LESSON 3

In this leson we learn the following :

#(1) The Passive Voice (الفِعْلُ المَبْنِيُّ لِلْمَجْهُول) : Here is an example of the passive voice in English : 'The soldier killed the spy' ---- 'The spy was killed'. In the passive voice the subject is omitted, and the object takes the place of the subject. Let us see how to express the same idea in Arabic :

Active voice (الفِعْلُ المَبْنِيُّ لِلمَعْلُوم) : قَتَلَ الجُنْدِيُّ الجاسُوسَ.

Passive voice (الفِعْلُ المَبْنِيُّ لِلمَجْهُول) : قُتِلَ الجاسُوسُ. Note that in the passive voice the *fâ'il* (الجُنْدِيُّ) has been omitted, and the *maf'ûl bihi* has taken its place, and has become *marfû'*. It is now called نائِبُ الفاعِلِ.

In English we may say, 'the spy was killed' or 'the spy was killed *by the soldier*'. The second construction is *not possible* in Arabic.

The original verb undergoes certain changes when it is converted to passive voice. In the *mâḏî*, the first radical has *ḏammah* and the second has *kasrah*. In the *muḏâri'*, the letter of the *muḏâra'ah* [1] has *ḏammah*, and the second radical has *fatḫah*, e.g.,

Mâḏî : قَتَلَ 'he killed' : قُتِلَ 'he was killed' (qatala : q**u**t**i**la).

If the second radical originally has *kasrah*, it remain, e.g., شَرِبَ 'he drank' : شُرِبَ 'it was drunk'; سَمِعَ 'he heard' : سُمِعَ 'he/it was heard'.

Muḏâri' : يَقْتُلُ 'he kills' : يُقْتَلُ 'he is killed' (yaqtulu : y**u**qt**a**lu).

If the second radical originally has *fatḫah*, it remain, e.g., يَفْتَحُ 'he opens': يُفْتَحُ 'it is opened' ; يَقْرَأُ 'he reads' : يُقْرَأُ 'it is read'.

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1 The letters(أ، ت، ي، ن) which are prefixed to the *muḏâri'*, as in : يكتب، تكتب، أكتب، نكتب. are called "letters of *muḏâra'ah*". These have been combined to form the word أَتَيْنَ (they came).

You know that if *wâw* is the first radical, it is omitted in the *mu<u>d</u>âri'* (See Book Two, Lesson 26). But is restored in the passive voice, e.g., يَجِدُ 'he finds' : يُوجَدُ 'he/it is found' ; يَلِدُ 'he bears (a child)' : يُولَدُ 'he is born'.

Here are some examples of the passive voice :

خُلِقَ الإنسانُ من طين 'Man was created from clay.'

في أيِّ عامٍ وُلِدْتَ؟ 'In which year were you born?'

يُقْتَلُ آلافٌ منَ النَّاسِ في الحُرُوب 'Thousands of people are killed in wars.'

لا يُلْدَغُ المُؤْمنُ منْ جُحْرٍ واحد مرَّتَيْـــن 'A believer is not bitten (by a snake) from the same hole twice' (<u>h</u>adîth), i.e., does not repeat the same mistake.

لايُوجَدُ هذا الكتابُ في المَكْتَبات 'This book is not found in the bookshops'.

﴿لَمْ يَلِدْ ولَمْ يُولَدْ﴾ 'He neither begot, nor was he begotten' (Qur'an, 112:3).

If the نائبُ الفاعل is feminine, the verb should also be feminine, e.g.,

عَمَّ سُئِلَتْ آمنةُ؟ 'What was Aminah asked about?'

تُقْرَأُ سورةُ الفاتحة في كلِّ ركْعة 'Sûrat al-Fati<u>h</u>ah is read in every *rak'ah.*'

If the مفعولٌ به is a pronoun, its corresponding *raf'*-form is used as explained in Ex 7 in the main Book. E.g.,

قَتَلَهم المُجرمُونَ 'The criminal killed them'. → قُـتِــلُوا 'They were killed'.

سَأَلَـني المديرُ 'The headmaster asked me'. → سُـئِــلْتُ 'I was asked'.

#(2) وُلِدْتُ عامَ سَبْعةٍ وستِّينَ وتسْعِـمائة وألْف للْميـــلاد 'I was born in the year 1967 C.E.'[1] Here the word عام is *man<u>s</u>ûb* because it is مفعولٌ فيه, i.e., a noun denoting the time of action (adverb). It does not have the *tanwîn* becase it is *mu<u>d</u>âf*. Here are some more examples :

سأدرُسُ اللغةَ الفرنسيَّةَ العامَ القادمَ إنْ شاءَ اللهُ 'I will study French next year.'

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1 "C.E." stands for "Christian Era". We do not use A.D. as it stands for "Anno Domini" in Latin which means "in the year of (our) Lord".

كُنتُ في مكَّةَ يَوْمَ الجُمُعة 'I was in Makkah on Friday.'

أينَ تذهبونَ هذا المَساءَ؟ 'Where are you going this evening?'

#(3) Certain proper names have ال (**al-**) like الحَسَنُ، الحُسَيْنُ، الزُّبَيْرُ. When the particle يا is used with them, ال is dropped, e.g., يا حَسَنُ (not : يا الحَسَنُ).

#(4) هِنْدِيٌّ means 'Indian'. This is formed from الهِنْد by adding يّ (-**iyy**-un) at the end. This process is called *nasab* (النَّسَبُ), and the noun after the addition of this يّ is called *mansûb* (المَنْسُوب)1.

Note that certain nouns have irregular *mansûb* forms, e.g., أَخَوِيٌّ (brotherly) from أَخٌ --- أَبَوِيٌّ (fatherly) from أَبٌ --- نَبَوِيٌّ (prophetic) from نَبِيٌّ.

#(5) أُخَرُ (ukhar-u) is the plural of أُخْرَى. It is a diptote. The plural of the masculine آخَرُ is آخَرُونَ. Here are some examples :

غابَ اليَوْمَ بلالٌ وطالبٌ آخَرُ 'Bilal and another **student** were absent today.'

غابَ اليومَ بلالٌ وطُلاّبٌ آخَرُون 'Bilal and other **students** were absent today.'

غابتْ زَيْنَبُ وطالبةٌ أُخْرَى 'Zainab and another **female student** were absent.'

غابتْ زينبُ وطالباتٌ أُخَرُ 'Zainab and other **female students** were absent.'

In the Qur'an (2: 184): فَمَنْ كانَ مِنْكُمْ مَرِيضاً أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ 'But whoever of you is sick or is on a journey (fasts the same) number of other days'. As أيّام is an irrational noun the singular أُخْرَى can agso be used with it, e.g., الفَنادقُ غاليةٌ هذه الأيّامَ، ولكنَّها رَخيصةٌ في أيّامٍ أُخْرَى 'The hotels are expensive these days, but they are cheap on other days.'

1 Not to be confused with *mansûb* (مَنْصُوب) which is with the letter ص.

#(6) صَلَّى 'he offered salâh'. The *mudâri'* is يُصَلِّي, and the *amr* is صَلِّ. The expression صَلَّى بِنَا means 'he led us in salâh', i.e., he was our imâm. So صَلِّ بِنَا means 'lead us in salâh as the imâm'.

#(7) إمَّا ... وإمَّا means 'either ... or', e.g., الاسْمُ إمَّا مُذكَّرٌ وإمَّا مُؤنَّثٌ 'A noun is either masculine or feminine'. إمَّا تَزُورُني وإمَّا أَزُورُكَ 'Either you visit me or I visit you.'

#(8) For the *i'râb* of ثلاثمائة through تسعمائة see Key to Book Two, L 24(g).

#(9) اليَهُودُ is a generic plural noun (اسْمُ الجِنْسِ الجَمْعِيُّ). Generic plural nouns are of two kinds :

a) those which make their singular with يّ (**iyy**-un), e.g., عَرَبٌ 'Arabs': عَرَبِيٌّ 'an Arab' ; تُرْكٌ 'Turks' : تُرْكِيٌّ 'a Turk' ; إنْكليزٌ 'Englishmen' : إنكليزيٌّ 'an Englishman'. Note that this يّ is not the *yâ'* of *nasab* which we have just learnt in #(4).

b) those which make their singular with *tâ' marbûtah* (ة), e.g., تُفَّاحٌ 'apples' : تُفَّاحَةٌ 'an apple'; شَجَرٌ 'trees' : شَجَرَةٌ 'a tree' ; سَمَكٌ 'fish' : سَمَكَةٌ 'a fish'.

To understand the use of the singular and the plural, consider the following examples : If the doctor asks you what fruit you like, you say, أُحِبُّ الموزَ 'I like bananas.' And if he askes you how many you eat after lunch, you say, آكُلُ مَوزَةً 'I eat one banana'.

In the same way you say, أُحِبُّ العَرَبَ لأنَّ النبيَّ صلّى الله عليه وسلم عَرَبِيٌّ 'I love the Arabs because the Prophet was an Arab.'

Note that the dual is formed from this singular form, e.g., عَرَبِيَّان 'two Arabs' (not عَرَبَان); مَوْزَتان 'two bananas' (not مَوْزان).

EXERCISES

1) Answer the following questions.

2) Underline the نائب الفاعل in the following sentences.

4) Change the following verbs in the *mâḏî* to passive form.
5) Change the following verbs in the *muḏâri'* to passive form.
6) Read the examples, and then change the following sentences to passive voice.
7) Learn how to change the sentence to passive voice when the object (مفعول به) is a pronoun.

8) Point out the نائبُ الفاعِلِ in the following sentences.

9) Change the following sentences to passive voice.
10) Write down all the sentences in the passive voice occuring in the lesson, and point out the نائبُ الفاعِلِ in each of them.

11) Oral exercise : The teacher asks every sudent فِي أيِّ عامٍ وُلِدْتَ؟ ('In which year were you born?'), and the student replies saying , وُلِدتُ عامَ ... لِلْهِجْرَةِ/ لِلْمِيلادِ1 (commencing the date with the smaller number).

12) Use يا before the following proper name.

13) Write the *mansûb* form of each of the following nouns.
14)Point out all the *mansûb* forms occuring in the main lesson.

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1 The word وُلِدْتُ is pronounced : وُلِتُّ with the assimilation of د in ت.

16) Learn the use of يَسْتَطِيعُ meaning 'he can'.

17) Learn صَلَّى 'he offered salâh'.

18) Learn the names of the Arabic months.

19) Learn the use of إمّا ... وإمّا 'either ... or'.

20) What does الحَرْبُ العالَمِيَّةُ الأُولَى / الثَّانية mean? Is الحَرْبُ masculine or feminine? How did you find out its gender?

21) Write the *mudâri'* of each of these verbs.

22) Write the plural of each of these nouns.

23) Use each of the following words in a sentence.

24) Learn the *i'râb* of ثلاثُمائة through تِسْعُمائة, then read these numbers correctly in the following sentences.

25) Learn the generic plural nouns.

LESSON 4

In this lesson we learn :

#(1) The اسْمُ الفاعِل (*ismu 'l-fâ'il* = active participle) : In English one who reads is called a 'reader', and one who writes a 'writer'. In Arabic a noun on the pattern of **fâ'il-un** (فاعِلٌ)1 is derived from the verb to denote the one who does the action, e.g.,

كَتَبَ 'he wrote' : كَاتِبٌ 'writer' ; سَرَقَ 'he stole' : سَارِقٌ 'thief' ; عَبَدَ 'he worshipped' : عَابِدٌ 'worshipper' ; خَلَقَ 'he created' : خَالِقٌ 'creator'.

In the Qur'an (6:95) : ﴿إِنَّ اللهَ فالِقُ الحَبِّ وَالنَّوَى﴾ 'Allah is the splitter of the grains and fruit kernels' (i.e., makes them sprout).

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1 This pattern can be represented by the formula **1â2i3-un**, i.e., the first radical is followed by a long **â**, and the second radical is followed by a short **i**.

#(2) The اسْمُ المَفْعُول (*ismu 'l-maf'ûl* = passive participle) : This is a noun on the pattern of **maf'ûl**-un (مَفْعُولٌ)[1] derived from the verb to denote the one who suffers the action, e.g.,

قَتَلَ 'he killed' : مَقْتُولٌ 'one who has been killed' ; خَلَقَ 'he created' : مَخْلُوقٌ 'he who has been created / that which has been created' ; سَرَّ 'he pleased' : مَسْرُورٌ 'he who is pleased' ; كَسَرَ 'he broke' : مَكْسُورٌ 'that which is broken'.

The Prophet صلّى الله عليه وسلّم said, لا طاعةَ لمَخْلوق في مَعْصيَة الخالق 'No creature has to be obeyed if it involves disobedience to the Creator.'

#(3)ما أنا بغافلٍ عمّا تعملُ 'I am not unmindful of what you are doing.' This ما is called ما الحجازيّة (the Hijâzi *mâ*), and acts like لَيْس . It is used in a nominal sentence, and after its introduction the *khabar* is rendered *mansûb*. The *khabar* may also take an extra *bâ'* rendering it *majrûr*, e.g.,

ما البَيْتُ بجديد / ما البَيْتُ جديداً : البيتُ جديدٌ, just as we say, ليس البيتُ جديداً/ ليس البيتُ بجديد.

We have in the Qur'an (12: 31) : ﴿ما هَذا بَشَراً﴾ 'This is not a human being.' Here the *khabar* is *mansûb*. We also have examples of the *khabar* having *bâ'*, e.g., in 2 :74, ﴿وَما اللهُ بغافلٍ عمّا تعملونَ﴾ 'And Allah is not unmindful of what you do.'

EXERCISES

1) Answer the following questions.
2) Learn the formation of the *ismu 'l-fâ'il*.
3) Form *ismu 'l-fâ'il* from each of the following verbs[2].

---

1 This pattern can be represented by the formula **ma12û3**-un, i.e., an extra **ma-** is prefixed to the first radical, and the second radical is followed by a long **û**.

2The plural of اسْمُ الفاعلِ is أسْماءُ الفاعلِينَ.

4) Underline أسماءُ الفاعلينَ in the following sentences[1].

5) Learn the formation of the اسمُ المفعول .

6) Form اسمُ المفعول from each of the following verbs.

7) Draw one line under the أسماءُ الفاعلينَ and two lines under the أسماءُ المفعولينَ in the following sentences.

8) Learn the use of اشْتَـــرَى 'he bought.'

9) Learn the Hijâzi *mâ*, and then rewrite the following sentences using this *mâ* as shown in the example.

10) Write the *mudâri'* of each of the following verbs.

11) Write the plural of each of the following the nouns.

LESSON 5

In this lesson we learn the following :

#(1) We have learnt the formation of the passive voice from the *sâlim* verb. Now we learn its formation from the *ajwaf* verb.

Mâdi : قَالَ (**qâla**) becomes قِيلَ (**qîla**) 'it was said' ; بَاعَ (**bâ'a**) becomes بِـــيـــعَ (**bî'a**) 'it was sold' ; زَادَ (**zâda**) becomes زِيدَ (**zîda**) 'it was increased / added.'

Mudâri' : يَقُـــولُ (**yaqûlu**) becomes يُقَـــالُ (**yuqâlu**) 'it is said' ; يَـــبِـــيـــعُ (**yabî'u**) becomes يُـــبَـــاعُ (**yubâ'u**) 'it is sold' ; يَزِيدُ (**yazîdu**) becomes يُزَادُ (**yuzâdu**) 'it is increased / added'.

Here is are some examples : يُقَالُ إنَّ هذه الأرضَ بِـــيـــعَتْ بِمَلْيُون رِيال 'It is said that this land was sold for one million riyals.' -- هُنا تُباعُ الصُّحُفُ والمَجَلَّاتُ 'Here newspapers and magazines are sold.'

---

1 The plural of اسْمُ الفاعل is أَسْماءُ الفاعلينَ.

#(2) We have learnt in the previous lesson the formation of اسْمُ الفاعِل from the *sâlim* verb. Now we learn its formation from non-*sâlim* verbs1.

a) *Muda''af* verb : حَجَّ : حَاجٌّ (**hâjj**-un) 'pilgrim' for حَاجِجٌ (**hâjij**-un). The *kasrah* of the second radical is dropped for assimilation.

b) *Ajwaf wâwî 2* :قَالَ يَقُولُ : قَائِلٌ (**qâ'il**-un) 'one who says' for قَاوِلٌ (**qâwil**-un).

Ajwaf yâ'î : زَادَ يَزِيدُ : زَائِدٌ (**zâ'id**-un) 'more' for زَايِدٌ (**zâyid**-un).

c) *Nâqis wâwî* : نَجَا يَنْجُو : نَاجٍ (النَّاجِي) (**nâji**-n / al-**nâjiy**) 'one who has escaped disaster' for نَاجِوٌ (**nâjiw**-un).

Nâqis yâ'î : سَقَى يَسْقِي : سَاقٍ (السَّاقِي) (**sâqi**-n / al-**sâqiy**) 'cupbearer'.

#(3) We have learnt in the previous lesson the formation of the اسْمُ المفعُول from the *sâlim* verb. Now we learn its formation from non-*sâlim* verbs.

a) *Muda''af* verb : The اسْمُ المفعُول from this verb is regular, e.g., سَرَّ : مَسْرُورٌ 'pleased' ; عَدَّ : مَعْدُودٌ 'counted' ; صَبَّ : مَصْبُوبٌ 'poured out' ; حَلَّ : مَحْلُولٌ 'solved'.

b) *Ajwaf wâwî* : قَالَ يَقُولُ 3 : مَقُولٌ (**maqûl**-un) 'that which has been said' for مَقْوُولٌ (**maqwûl**-un). Here the second radical has been dropped.

Here is one more example : لَامَ يَلُومُ : مَلُومٌ (**malûm**-un) 'blameworthy' for مَلْوُومٌ (**malwûm**-un).

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1 For *sâlim* and non-*sâlim* verbs see Key to Book Two, Lessons 26 through 29.

2 *Ajwaf wâwî* is *ajwaf* with *wâw* as the second radical, e.g., قَالَ يقُول; and *ajwaf yâ'î* has *yâ'* as the second radical, e.g. زَادَ يَزِيدُ. This also applies to the *nâqis*.

3 The اسْمُ المفعول is derived from the passive form of the verb. That is why the passive form of the verb is given in the main book. But here in the Key the active form is given as it is eassier to understand.

Ajwaf yâ'î : زَادَ يَزِيدُ : مَزِيدٌ (**mazîd**-un) 'more' for مَزْيُودٌ (**mazyûd**-un). Here the second radical has been dropped, and the *wâw* of مَفْعُول has been changed to *yâ'*.

Here is one more example : كَالَ يَكِيلُ : مَكِيلٌ 'measured' (**makîl**-un) for مَكْيُولٌ (**makyûl**-un).

c) *Nâqiṣ wâwî* : دَعَا يَدْعُو : مَدْعُوٌّ (**mad'ûw**-un) 'invited'. It is regular. It is written with one *wâw* bearing *shaddah*. If it is written like this مَدْعُوُو, you can see the two *wâws* : the first is the *wâw* of مَفْعُول, and the second is the third radical.

Here is another example : تَلَا يَتْلُو : مَتْلُوٌّ (**matlûw**-un) 'that which is recited'.

Nâqiṣ yâ'î : بَنَى يَبْنِي : مَبْنِيٌّ (**mabnîy**-un) 'that which has been built' for مَبْنُوي (**mabnûy**-un). Here the *wâw* of مَفْعُول has been changed to *yâ*.

Here is another example : شَوَى يَشْوِي : مَشْوِيٌّ (**mashwîy**-un) 'grilled' for مَشْوُويٌ (**mashwûy**-un)[1].

EXERCISES

1) Answer the following questions.
2) Form the passive voice from the following *ajwaf* verbs as shown in the examples.
3) Point out the *ajwaf* verbs in the following sentences.
4) Form the اسمُ الفَاعِل from the following *muḏa''af* verbs as shown in the example.
5) Form the اسمُ الفَاعِل from the following *ajwaf wâwî* verbs as shown in the example.

1The verb شَوَى يَشْوِي is *lafîf maqrûn*, but this rule is common to *nâqiṣ yâ'î* and *lafîf maqrûn*.

6) Form the اسمُ الفاعِلِ from the following *ajwaf yâ'î* verbs as shown in the example.

7) Form the اسمُ الفاعِلِ from the following *nâqiṣ wâwî* verbs as shown in the example.

8) Form the اسمُ الفاعِلِ from the following *nâqiṣ yâ'î* verbs as shown in the example.

9) Form the اسمُ الفاعِلِ from each the following verbs and mention its original form, and other particulars as shown in the example.

10) Form the اسمُ المفعُولِ from the following *ajwaf wâwî* verbs as shown in the example.

11) Form the اسمُ المفعولِ from the following *ajwaf yâ'î* verbs as shown in the example.

12) Form the اسمُ المفعُولِ from the following *nâqiṣ wâwî* verbs as shown in the example.

13) Form the اسمُ المفعُولِ from the following *nâqiṣ yâ'î* verbs as shown in the example.

14) Form the اسمُ المفعُولِ from each the following verbs and mention its original form, and other particulars as shown in the example.

15) Point out all the examples of اسمُ الفاعِلِ and اسمُ المفعُولِ occuring in the main lesson, and mention the verb from which each of them is derived, and also the type of this verb.

16) Point out اسمُ الفاعل / اسم المفعول in each of the following sentences, and mention its original form, the verb from which it is derived, and the type of the verb.

17) Learn the use of the following verbs.

18) Write the *muḏâri'* of each of the following verbs.

19) Write the plural of each of the following nouns.

20) Write the singular of each of the following nouns.

LESSON 6

In this lesson we learn the formation of the nouns of place and time اسْمَا المَكَانِ والزَّمَان. Both have the same form which is either مَفْعَلٌ (maf'al-un) or مَفْعِلٌ (maf'il-un), e.g., مَلْعَبٌ time/place of playing, مَكْتَبٌ time/place of writing, مَطْبَخٌ time/place of cooking; مَغْرِبٌ time/place of the setting (of the sun), مَشْرِقٌ time/place of the rising (of the sun).

It is on the pattern of مَفْعَل (maf'al-un) in the following cases :

a) if the verb is *nâqis* irrespective of the vowel of the second radical, e.g., جَرَى يَجْرِي : مَجْرًى course, لَهَا يَلْهُو : مَلْهًى place of entertainment.

b) if the second radical of a non-*nâqis* verb has *fathah* or *dammah* in the *mudâri'*, e.g., لَعِبَ يَلْعَبُ : مَلْعَبٌ playground, شَرِبَ يَشْرَبُ : مَشْرَبٌ drinking place; دَخَلَ يَدْخُلُ : مَدْخَلٌ entrance, طَبَخَ يَطْبُخُ : مَطْبَخٌ kitchen.

It is on the pattern of مَفْعِل (maf'il-un) in the following cases :

a) if the verb is *mithâl* irrespective of the vowel of its second radical, e.g., وَقَفَ يَقِفُ : مَوْقِفٌ car-park, وَضَعَ يَضَعُ : مَوْضِعٌ place.

b) if the second radical of a non-*mithâl* non-*nâqis* verb has *kasrah* in the *mudâri'*, e.g., جَلَسَ يَجْلِسُ : مَجْلِسٌ sitting-room, نَزَلَ يَنْزِلُ : مَنْزِلٌ place of getting down1.

A *tâ' marbûtah* (ة) may be added to both the patterns, e.g., مَنْزِلَةٌ position, مَدْرَسَةٌ school.

EXERCISES

1) Form the nouns of time and place from the following verbs.

1- Exceptions to this rule are: مَسْجِدٌ from يَسْجُدُ , مَشْرِقٌ from يَشْرُقُ , مَغْرِبٌ from يَغْرُبُ .

According to the rule these should have been on the pattern of **maf'al**.

2) Point out the nouns of time and place in the following passages mentioning the pattern of each of them and the verb from which it has been derived.
3) Point out the nouns of time and place occurring in the main lesson mentioning the pattern of each of them and the verb from which it has been derived.

LESSON 7

In this lesson we learn the formation of the noun of instrument اسمُ الآلة. It denotes the instrument for the action denoted by the verb, e.g.,

فَتَحَ 'he opened' : مِفْتاحٌ 'an instrument for onening', i.e., a key.

رَآى 'he saw' : مِرْآةٌ 'an instrument for seeing', i.e., a mirror.

وَزَنَ 'he weighed' : مِيزَانٌ[1] 'an instrument of weighing', i.e., a balance.

There are three patterns of اسْمُ الآلة. These are :

a) مِفْعَالٌ (mif'âl-un), e.g., مِنْشارٌ 'a saw' (نَشَرَ he sawed), مِحْراثٌ 'a plough' (حَرَثَ he ploughed).

b) مِفْعَلٌ (mif'al-un), e.g., مِصْعَدٌ 'a lift' (صَعِدَ he ascended), مِثْقَبٌ 'a drill' (ثَقَبَ he drilled).

c) مِفْعَلَةٌ (mif'alat-un), e.g., مِكْنَسَةٌ 'a broom' (كَنَسَ he swept), مِقْلاةٌ 'a frying pan' (originally مِقْلَيَةٌ from قَلَى he fried), مِكْواةٌ 'an iron' (originally مِكْوَيَةٌ from كَوَى he ironed)[2].

1- Note that مِيزَانٌ is originally مِوْزَانٌ (miwzân→ m îzân). Arabic phonetic system does not admit of the **iw** combination. Wherever this combination occurs it is changed to **î**, i.e., the **w** is omitted and **i** gets a compensatory lengthening.

2- It should be noted that words like مِقْلاةٌ، مِكْواةٌ are on the pattern of **mif'alah** and not **mif'âl**. According to the Arabic phonetic system the combinations **aya** and **awa** are

EXRCISES

1) Answer the following questions.

3) Form the nouns of instrument on the pattern of **mif'âl**-un from the following verbs[1] .

4) Form the nouns of instrument on the pattern of **mif'al**-un from the following verbs.

5) Form the nouns of instrument on the pattern of **mif'alat**-un from the following verbs.

6) Point out the nouns of instrument in the following *ahâdîth* and mention the pattern of each of them.

7) Point out the nouns of instrument occurring in the main lesson and mention the pattern of each of them.

8) Mention the name of each of the following derivatives[2] .

9) Mention the plural of each of the following nouns.

LESSON 8

In this lesson we learn the following :

#(1) The *ma'rifah* and the *nakirah*, i.e., the definite (الْمَعْرِفَة) and the indefinite noun (النَّكِرَة).

Read this passage, "*A man* came to me and said that he was hungry. He was a stranger. I gave *the man* some money." Here *a man* is indefinite, because he is

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changed to **â,** so **miqlayat-un** becomes **miqlât-un,** and **misfawat-un** from صَفَا يَصْفُو *to filter, strain* becomes **misfât-un.**

[1]- This number is not a question.

3- You have studied four types of derivatives (الْمُشْتَقَّات). These are : اسم الفاعِل، اسم المفعولِ، اسم الآلة، اسما المَكان والزمان

unkown to you and to your listner. But *the man* is definite because he has already been mentioned.

In Arabic the following seven categories of nouns are definite (مَعْرِفة) :

1) pronouns like أنا، أنت، هو.

2) proper names like أحمد، الهند، مكّة.

3) demonstrative pronouns like هذا، ذلك، أولئك.

4) relative pronouns like الذي، الّذين، التي، ما، مَنْ.

5) a noun with the article ال like الكتاب، الرَّجُل.

6) a noun with a definite noun as its *mudâf ilaihi* like كتابُه، كتابُ حامد كتابُ هذا، كتابُ الذي خَرَجَ، كتابُ المدرّس

A noun which has an indefinite noun as its *mudâf ilaihi* is indefinite like كتابُ طالب 'a student's book', بيتُ مدرّس 'a teacher's house'.

6) a *munâdâ* specified by *nidâ'* (calling), e.g., يا رَجُلُ 'O man', يا وَلَدُ 'O boy'.

Note that رَجُلٌ and وَلَدٌ are indefinite. But they have become definite because they are the ones meant by the caller. If, however, an indefinite noun is not specified by the caller, it remains indefinite even after being *munâdâ*, as a blind man saying, يا رَجُلاً خُذْ بيدي 'O man, hold my hand.' It is obvious that he does not mean any particular person.

Note that in يا رَجُلُ the *munâdâ* is *mabnî* and has **u**-ending while in يا رَجُلاً it is *mansûb.*

A *nakirah* becomes a *ma'rifah* by being *munâdâ* as we have seen, whereas a *ma'rifah* is not affected by *nidâ'*, e.g., بلالٌ is *ma'rifah*, and remains so in يا بلالُ.

#(2) تَعـــالَ 'come!' This verb is used only in the *amr*. In the *mâdî* and the *mudâri'* the verbs جاءَ يجيءُ or أتى يأتي are used, e.g., جاءَني بلالٌ أمسِ 'Bilal came to me yesterday.' -- لا تأتني غداً 'Don't come to me tomorrow,'

Here is تَعالَ *isnâd*ed to the other pronouns of the second person :

تَعالَيْنَ يا أخَواتُ (ta'âl**ai**), تَعــالَيْ يــا خَديجَــةُ (ta'âl**au**), تَعــالَوا يــا إخــوانُ

(ta'âl**aina**), تَعالَيا يا وَلَدانِ / يا بِنتانِ (ta'âl**ayâ**).

The verb تَعالَى is, however, used in the *mâḏî* and the *muḏâri'* in the sense of 'he went up, he rose, he was exalted'. The *amr* تَعالَ originally meant 'come up', 'ascend', then it came to mean just 'come'.

EXERCISES

1) Answer the following questions.
2a) Mention three examples of the *nakirah*.
2b) Mention three examples of each of the seven categories of the *ma'rifah*.
2c) Mention all the *nakirah* nouns occurring in the main lesson.
2d) Mention all the *ma'rifah* nouns occurring in the main lesson and specify the category of each of them.

2e)Which of these two words has become *ma'rifah* because of *nida'* : يا ولَــدُ يا مالِكُ?

2f) Read the following *ḫadîth* and point out the *nakirah* and *ma'rifah* nouns occurring in it, and specify the category of each of the *ma'rifah* nouns.
2g) Change each of the following *nakirah* nouns to *ma'rifah* using the method mentioned in front of it1.

3) Point out the following in the main lesson :
a) two examples of *muḏâf* with *ma'rifah* nouns as *muḏâf ilaihi,* and two examples of *muḏâf* with *nakirah* nouns as *muḏâf ilaihi.*

b) three examples of اسمُ الفاعِلِ.

1- The word الإضافة means making the word *muḏâf.* Of course you have to use a suitable *muḏâf ilaihi* with it.
The word تَحْلِيَــة literally means 'decorating'. تَحْلِيَةُ الكَلِمَةِ بِــأَلْ means 'decorating the word with the article **al**', i.e., using **al** with the word. The word with the article **al** is called المُحَلَّى بِــأَلْ 'decorated with **al**'.

The word النِّداء means 'calling'. In grammar it means using يا with the noun, e.g., يا بِلالُ.

c) an example of *nasab.*
4) The students practise the two following language drills :
a) each student says to his colleague, أَعْطِنِي قَلَمَكَ / كتابَكَ / دفترَكَ 'give me your pen/book/notebook..'
b) each student says to his colleague pointing to another colleague أَعْطِهِ كتابَكَ/ دفترَكَ 'give him your book/ notebook...'
5) Learn the following verbs.
6) Mention the plural of each of the following nouns.
7) What is the the opposite of فَوْقَ ?

LESSON 9

In this lesson we learn the following :
#(1) the omission of the *nûn* of the dual and the sound masculine plural.
You have seen in Book One that a noun loses its *tanwîn* when it becomes *mudâf,* e.g.,
كتابٌ kitâb-u**n** : كتابُ حامدٍ kitâb-u Hâmid-in (not : kitâb-u**n** Hâmid-in).
In the same way the *nûn* of the dual and sound masculine plural is also omitted when they happen to be *mudâf,* e.g.,
أينَ البنتانِ؟ : أينَ بنْتا بلالٍ؟ (bintâ**ni** : bintâ Bilâl-in) 'Where are Bilal's two daughters?'
رأيتُ البِنْتَيْنِ : رأيْتُ بِنْتَيْ بلالٍ (binta**ini** : bintai Bilâl-in) 'I saw Bilal's two daughters'.
أبحثُ عنِ البنتَيْنِ : أبحثُ عنْ بِنْتَيْ بلالٍ (binta**ini** : bintai Bilâl-in) 'I am looking for Bilal's two daughters'.
جاءَ المدرسون : جاءَ مدرِّسو الحَديثِ (mudarrisû**na** : mudarrisû l-hadîth) 'The teachers of hadîth came.'

سألتُ مدرّسي الحديث : ســـــألتُ المدرّســـينَ (mudarrisî**na** : mudarrisî l-hadîth) 'I asked the teachers of hadîth.'

سلّمتُ على مدرّسيْ الحديث : سلّمتُ على المدرّســـينَ (mudarrisî**na** : mudarrisî l-hadîth) 'I greeted the teachers of hadîth.'

#(2) We have learnt in Book One that the dual of هذا is هذان, and that of هذه is هاتـــان, e.g., هذان مَسْجِدان، وهاتان مَدْرَسَتان. Now we learn that the dual of ذَلكَ is ذَانكَ (dhânika), and that of تلْكَ is تانكَ (tânika), e.g.,

هذان مُدَرّســـان، وذانـــكَ طالبـــان 'These are two teachers, and those are two students'.

هاتان طَبِـــيـــبَـــتـــان، وتـــانكَ مُمَـــرِّضَتان 'These are two lady doctors, and those are two nurses'.

In the *nasb* and *jarr* cases they become ذَيْـــنكَ and تَـــيْـــنكَ, (dhainika, tainika), e.g.,

افْتَحْ ذَيْنِـــكَ البـــابَيْنِ وتَيْنِـــكَ النـــافذَتَيْنِ 'Open those two doors and those two windows.'

مَنْ يسكُنُ في تَيْنكَ الفلَّـــتَيْـــنِ؟ 'Who lives in those two villas?' (الفلّـــةُ villa).

#(3) كـــلا means 'both', and its feminine is كلْتا. These are always *mudâf*, and the *mudâf ilaihi* is a مُـــثَـــنّى , e.g.,

كلا الطالبَيْنِ في المكتبة 'Both the students are in the library.'

كلْتا السيّارتَيْنِ أمامَ البيت 'Both the cars are in front of the house.'

كلا and كلْتا are treated as singular words, so their predicate is singular, e.g.,

كلاَ الطالبَيْنِ تخرَّجَ 'Both the students have passed out.' (Not : تَخَرَّجا).

كلْتا الساعتَـــيْـــنِ جميلةٌ 'Both the watches are beautiful.' (Not جميلتان).

In the Qur'an (18:33) : ﴿ كِلْتَا الجَـــنَّـــتَـــيْـــنِ آتَتْ أُكُلَهَا ﴾ 'Both the gardens brought forth their produce.'

كِلانا مَسْرُورٌ 'Both of us are happy.'

كــــلا and كِلْتا remain unchanged in *nasb* and *jarr* cases if the *mudâf ilahi* is a **noun**, e.g., أعْرِفُ كِلا الرَّجُلَيْن 'I know both the men'; بَحَثْتُ عنْ كِلاَ الرجُلَيْن 'I looked for both the men.'

But they are declined like the مُــثَـنّى if the *mudâf ilahi* is a **pronoun**, e.g., رأيْتُ كِلَيْــهِما 'I saw both of them.' (**kilai**-himâ).

مَنْ سألتَ؟ زَيْنَبَ أمْ آمنَةَ؟ – سألتُ كِلْــتَــيْــهِما 'Whom did you ask, Zainab or Aminah?' - 'I asked both of them.' (**kiltai**-himâ).

In the same way, بَحَثْتُ عَنْ كِلَيْهِما / عن كِلْتَيْهِما 'I looked for both of them.'

#(4) You know that 'my book' in Arabic is كِتابِيْ. Note that the *yâ'* has *sukûn*. But it takes a *fathah* if it is preceded by an *alif* or a *sâkin ya'*, e.g., بِنْتايَ 'my two daughters' (bint**â**-ya); غَسَلْتُ رِجْلَــيَّ 'I washed my two feet' (rijla**y**-ya).

#(5) The *amr* from أتَى يأتِي is ايــت (**îti**). It was originally ائْـــت (i'ti). If two *hamzahs* meet, the first having a vowel and the second having none, the second *hamzah* is omitted, and the vowel of the first gets a compensatory lengthening, e.g., أَأْ ← آ ; إِأْ ← إِيْ ; أُأْ ← أُوْ.

According to this rule ائْــت becomes ايــت. But if the word is preceded by another word, the first *hamzah* is omitted because it is *hamzat al-wasl*, and the second returns because there is no more meeting of two *hamzahs* now. So the *amr* now becomes وَأْت 'and come', or فَأْت 'so come.' It should have been written واأْت، فاأْت with the *hamzat al-wasl*, but it is omitted so that two *alifs* do not appear side by side.

#(6) You have learnt in Book Two (Lesson 26) that هاهُوَذا means 'Here it is!' or 'Here he is!' Its dual form is هَهُماذانِ (**hâhumâdhâni**). Its feminine is

هَهُماتـــــان(**hâhumâtâni**). The masculine plural form is هـــاهُمْ أُولاءِ (**hâhum'ulâ'i**), and the feminine plural form is هاهُنَّ أُولاءِ (**hâhunna'ulâ'i**).

أينَ بلالٌ؟ – هاهُوَذا 'Where is Bilal?' 'Here he is.'

أينَ بلالٌ وحامدٌ؟ – هَهُماذان 'Where are Bilal and Hamid?' 'Here they are.'

أين بلالٌ وأخَواهُ؟ – هـــاهم أُولاءِ 'Where are Bilal and his two brothers?' 'Here they are.'

أينَ مريَمُ؟ – هاهيَ ذي 'Where is Maryam?' 'Here she is.'

أين مريَمُ وآمنَةُ؟ – هَهُماتان 'Where are Maryam and Aminah?' 'Here they are.'

أين مريمُ وأُخْتاها؟ هـــاهُنَّ أُولاءِ 'Where are Maryam and her two sisters?' 'Here they are.'

أينَ إبراهيمُ؟ – هَأَنَذَا 'Where is Ibrahim?' 'Here I am.' (**hâ'anadhâ**).

أينَ إبراهيمُ وزُمَلاؤُهُ؟ – هـــانَحْنُ أُولاءِ 'Where are Ibrahim and his classmates?' 'Here we are.' (**hânahnu'ulâ'i**).

أين فاطمَةُ؟ – هَأَنَذي 'Where is Fatimah?' 'Here I am.' (**hâ'anadhî**).

أينَ فاطمَةُ وزَميلاتُها؟ – ها نحْـــنُ أُولاءِ 'Where are Fatimah and her classmates?' 'Here we are.'

EXERCISES

1) Answer the following questions.

3) Point out the dual and the sound masculine plural nouns occurring in the main lesson whose *nûn* has been omitted1.

4) Read and understand the following examples of the dual and the sound masculine plural nouns whose *nûn* has been omitted.

5) Read the following examples, then write the figures in words.

6) There are groups of two words in the following. Make the first *muḏâf*, and the second *muḏâf ilahi* as shown in the example.

1-Number 2 is not a question.

7) Change the underlined word in each of the following sentences to dual as shown in the example.
8) Make each of the following words *muḏâf* and the pronoun of the first person singular its *muḏâf ilahi* as shown in the example.
9) Make the underlined word in each of the following sentences *muḏâf* and the pronoun of the first person singular its *muḏâf ilahi* as shown in the example.
11) Answer the following question using كِلا or كِلْتا[1].
13) Fill in the blank in each of the following sentences with the suitable demonstrative pronoun indicating distance (اسْمُ الإشارة للبعيد)[2].
14) Give the *muḏâri'* of each of the following verbs.
15) Give the plural of each of the following nouns.
16) Give the sigular of each of the following nouns.

LESSON 10

In this lesson we learn the following :
#(1) Types of Arabic setence. You have already learnt in Book Two (Lesson One) that there are two types of sentences in Arabic : the nominal sentence (الجُمْلَةُ الاسْمِيَّةُ) and the verbal sentence (الجُمْلَةُ الفِعْلِيَّةُ). The nominal sentence commences with a noun, e.g., البيتُ جميلٌ 'The house is beautiful', whereas the verbal sentence commences with a verb, دَخَلَ المدرِّسُ 'The teacher has entered.'
Here are some more deatails about these two types.
The Nominal Sentence :
The beginning of the **nominal sentence** is one of the following :
a) a noun or a pronoun, e.g., هذه مَدْرسةٌ، أنا مُجْتهِدٌ، اللهُ غفورٌ.

1- Number 10 is not a question.

2- Number 12 is not a question.

b) a *masdar mu'awwal* (المَصْدَرُ المُؤَوَّل), i.e., a clause functioning as a *masdar* 1, e.g., أَنْ تَصُومُوا خَيرٌ لَكُـم 'That you fast is better for you.' Here the clause أَنْ تَصُومُوا functions as a *masdar* (infinitive) as it means الصَّوْمُ 'fasting.'

c) a particle resembling the verb, e.g., إِنَّ اللهَ غَفورٌ رحيـم 'Indeed Allah is Forgiving, Merciful.'

The particles resembling the verb (الحُرُوفُ المُشَبَّهَةُ بِالفِعْلِ) are إِنَّ and its sisters like لَيْتَ، لَعَلَّ، لَكِنَّ etc.

The Verbal Sentence :

The beginning of the **verbal sentence** is one of the following :

a) a complete verb (الفِعْلُ التَّامُّ), e.g., طَلَعَتِ الشَّمْسُ 'The sun rose.'

A complete verb is one that needs a *fâ'il*, like دَخَلَ، خَرَجَ، نامَ، جَلَسَ etc.

b) an incomplete verb (الفِعْلُ النَّاقِصُ), e.g., كَانَ الجَوُّ بارِداً 'The weather was cold.'

1- Here are some examples of the *masdar mu'awwal* :

In the place of *raf'* : أَنْ تَدْرُسَ العَرَبِيَّةَ أفضَلُ 'That you study Arabic is better.' (Here it is *mubtada'* = دراسةُ العربيَّةِ أفضلُ).

الإسلامُ أَنْ تُؤْمِنَ بـالله 'Islam means that you believe in Allah.' (Here it is *khabar* = الإسلامُ الإيمانُ بالله).

يَنْبَغي أَنْ تَكْتُبَ عُنْوانَكَ بِوُضُوحٍ 'It is necessary that you write your address legibly.' (Here it is *fâ'il* = ينبغي كتابةُ العنوانِ بِوُضُوحٍ).

In the place of *nasb* :

أُريدُ أَنْ أَخْرُجَ 'I want to go out.' (Here it is *maf'ûl bihi* = أُريدُ الخُرُوجَ).

In the place of *jarr* :

تَعالَ قَبلَ أَنْ تَخْرُجَ 'Come before you leave.' (Here it is *mudâf ilahi* = تعالَ قبلَ الخُرُوجِ).

لا تَذْهَبْ إلى أَنْ أَرْجِـعَ 'Don't go till I return.' (Here it is preceded by a preposition = لا تذهبْ إلى رُجوعي).

An incomplete verb is one that needs an *ism* and a *khabar*, e.g., صَارَ الماءُ ثَلْجاً 'Water became ice 1.'

#(2) طَفِقَ بلالٌ يكتُبُ 'Bilal began to write.' طَفِقَ is an incomplete verb. In this sentence بــلالٌ is its *ism*, and the sentence يكْتُبُ is its *khabar*. The verb in the *khabar* should be *muḏâri'*. The verbs أَخَذَ and جَعَلَ are also used in the same way and with the same meaning, e.g.,

أَخَذَ المدرسُ يشرَحُ الدرسَ 'The teacher began to explain the lesson.'

جعلْتُ آكُــلُ 'I began to eat.' Here the pronoun تُ is its *ism*, and the setence آكُلُ its *khabar*.

EXERCISES

1) Answer the following questions.
2a) Point out all the nominal sentences occurring in the main lesson, and specify the type of beginning in each of them.
2b) Point out all the verbal sentences occurring in the main lesson, and specify tha type of beginning in each of them.
2c) Change the *masḏar* in each of the following sentences to *masḏar mu'awwal.*
2d) Replace the *masḏar mu'awwal* in this *âyah* by the corresponding *masḏar* وَأَنْ تَعْفُوا أقْرَبُ للتَّقْوَى.
2e) Give three examples of the nominal sentence which begin with particles resembling the verb.
2f) Give three examples of the verbal sentence which begin with the complete verb.
2g) Give three examples of the verbal sentence which begin with the incomplete verb.
3) Use each of the following incomplete verbs in a sentence : طَفِقَ، جَعَلَ، أَخَذَ.
4) Give the *muḏâri'* of each of the following verbs : تَحَرَّكَ، عَبَثَ، سَئِمَ.

1- See Book Two, Lesson 25.

LESSON 11

In this lesson we learn more about the nominal sentence.
As you already know the nominal sentence consists of the *mubtada'* and the *khabar*. The *mubtada'* is the noun about which you want to say something, and the *khabar* is what to have to say about it, e.g., الْقَمَرُ جَمِيلٌ. In this sentence you want to speak about the moon (الْقَمَرُ), so it is the *mubtada'*. And the information you give about it is that it is 'beautiful' (جَمِيلٌ), so that is the *khabar*.
Both the *mubtada'* and the *khabar* are *marfû'* (al-qamar-**u** jamîl-**u**-n).

About the mubtada'

Types of the *mubtada'* :
The *mubtada'* may be :
a) a noun or a pronoun, e.g., اللهُ رَبُّنَا 'Allah is our lord.'-- القِرَاءَةُ مُفِيدَةٌ 'Reading is useful.' -- الْجُلُوسُ هُنَا مَمْنُوعٌ 'Sitting here is prohibited.' -- نَحنُ طُلَّابٌ 'We are students.'
b) a *masdar mu'awwal*, e.g., وأَنْ تَصُومُوا خَيرٌ لَكُمْ[1] 'And that you fast is better for you.' -- وأَنْ تَعْفُوا أَقْرَبُ لِلتَّقْوَى[2] 'And that you should forgive is nearer to piety.'

The *mubtada'* is normally definite as in the following examples :

مُحَمَّدٌ صلى الله عليه وسلم رَسُولُ اللهِ 'Muhammad (peace and blessings of Allah be on him) is the messenger of Allah.' (مُحمَّدٌ is definite because it is a prpoer noun العَلَمُ).

أنا مدرِّسٌ 'I am a teacher.' (أنا is definite because it is a pronoun).

هذا مسجدٌ 'This is a mosque.' (هذا is definite because it is demontrative pronoun اسمُ الإشارة).

1- Al-Qur'an 2:184.

2- Al-Qur'an 2:237.

الَّذي يعبدُ غَيْرَ اللهِ مُشْرِكٌ 'He who worships other than Allah is a *mushrik*.' (الذي is definite because it is a relative pronoun الاسم الموصُول).

القُرآنُ كتــابُ اللهِ 'The Qur'an is the book of Allah.' (القُرآن is definite as it has the definite atricle **al-**).

مفتاحُ الْجَنَّةِ الصَّلاةُ 'The key to Paradise is *salah*.' (مفتاحُ is definite as its *mudâf ilaihi* is definite).

The *mubtada'* may be indefinite in the following circumstances :

a) If the *khabar* is a *shibhu jumlah* (شبهُ جُمْلَة)[1] which is one of the following two things :

- a prepositional phrase like : في البيت، على المَكْتب، كَالْماء.
- a *zarf* (الظَّرْف) like : اليَوْمَ، غَداً، تَحْتَ، فَوقَ، عندَ[2].

In this case the *khabar* **should** precede the *mubtada'*, e.g.,

في الغُرفة رَجُــلٌ 'There is a man in the room.' (رَجُلٌ في الغُرفة is not a sentence). Here the indefinite noun رَجُلٌ is the *mubtada'*, and the phrace في الغرفة is the *khabar*.

Here is another example : لي أخٌ 'I have a brother' (literally, 'there is brother for me'). Here the indefinite noun أَخٌ is the *mubtada'*.

تَحْتَ المكتب ســاعةٌ 'There is watch under the table.' (ساعةٌ تحتَ المكتب is not a sentence). Here ساعةٌ is the *mubtada'*, and the *zarf* تَحْتَ is the *khabar*.

1- The expression *shibhu jumlah* literally means 'that which resembles a sentence.'

2- Words like تَحْــتَ 'under', فَــوْقَ 'above', عنْــدَ 'with' are not prepositions in Arabic. Prepositions like ـــكَ ، ـــبـ ، مِنْ، إلَى، عَلَى، في are particles, but words like تحتَ، فوقَ، عندَ are nouns which are declinable (i.e., change their endings), e.g., هذا مِنْ عنْدِ اللهِ، مِنْ فوقــه، مِنْ تحتــه. And a *majrûr* noun following one of these words is a *mudâf ilaihi*, e.g., تَحْتَ المَاءِ 'under the water.'

Here is another example : عِنْدَنا سيّارةٌ 'We have a car' (literally, 'There is car with us').

b) If the *mubtada'* is an interrogative noun like مَنْ 'who', مَا 'what', كَمْ 'how many.' These nouns are indefinite. E.g.,

ما بِكَ؟ 'What is wrong with you?' (Here ما is the *mubtada'*, and the prepositional phrase بِكَ is the *khabar*).

مَنْ مريضٌ؟ 'Who is sick?' (Here مَنْ is the *mubtada'*, and مَريضٌ is the *khabar*).

كَمْ طالباً في الفصلِ؟ 'How many students are there in the class?' (Here كَمْ is the *mubtada'*, and the prepositional phrase في الفصْلِ is the *khabar*).

There are many more situations where the *mubtada'* can be indefinite, and you will learn them later إنْ شاء الله.

The order of the *mubtada'* and the *khabar* :

Normally the *mubtada'* precedes the *khabar*, e.g., أنتَ مدرّسٌ, but this order may also be reversed, e.g., أمدرّسٌ أنتَ؟ 'Are you a teacher?', عَجيبٌ هذا 'This is strange' for هذا عجيبٌ.

But the *mubtada'* **should** predede the *khabar* if it is an interrogative noun, e.g., ما بكَ؟ – مَنْ مريضٌ؟.

And the *khabar* **should** predede the *mubtada'* if

a) it is an interrogative noun, e.g., ما اسْمُكَ؟. Here اسمُ is the *mubtada'*, and ما is the *khabar*.

b) it is a *shibhu jumlah*, and the *mubtada'* is indefinite, e.g., في المسجدِ رجالٌ 'There some men in the mosque.' أمامَ البيتِ شَجَرَةٌ 'There is tree in front of the house.'

The omission of the *mubtada'* / the *khabar* :

The *mubtada'* or the *khabar* may be omitted, e.g., in reply to the question ما اسْمُكَ one may say حامِدٌ. This is the *khabar*, and the *mubtada'* has been omitted. The full sentence is اسمي حامِدٌ.

Similarly, in asnwer to the question مَنْ يَعْرِفُ؟ 'Who knows?' one may say أنا.

This is the *mubtada'*, and the *khabar* has been omitted. The full sentence is أنا أَعْرِفُ 'I know.'

About the khabar

Types of the *khabar*

There are three types of *khabar* : *mufrad, jumlah* and *shibhu jumlah.*

a) The *mufrad* is a word (not a sentence), e.g., الْمُؤْمِنُ مِرْآةُ الْمُؤْمِنِ 'The believer is the mirror of the believer [1] .'

b) The *jumlah* is a sentence. It may be a nominal or a verbal setence, e.g.,

- بلالٌ أبــوهُ وزيــرٌ 'Bilal's father is a minister.' Literally, 'Bilal, his father is a minister.' Here بلالٌ is the *mubtada'*, and the nominal sentence أبوهُ وزيرٌ is the *khabar*, and this sentence, in turn, is made up of the *mubtada'* (أبوهُ) and the *khabar* (وزيرٌ).

Here is another example :

الْمديــرُ مــا اسْــمُهُ؟ 'What is the name of the headmaster?' Literally, 'The headmaster, what is his name?' Here المديرُ is the *mubtada'* and the nominal sentence مــا اسْمُــهُ is the *khabar* wherein اسمُهُ is the *mubtada'*, and ما is the *khabar*.

-الطُلابُ دَخَلُــوا 'The students entered.' Here الطُلاّبُ is the *mubtada'* and the verbal sentence دَخَلُوا 'they entered' is the *khabar*.

Here is another example :

واللّٰهُ خَلَقَكُــمْ 'And Allah created you.' Here اللّٰه is the *mubtada'* and the verbal sentence خَلَقَكُمْ 'He created you' is the *khabar*.

1- It means that a believer is like a mirror to another, i.e., just as a mirror shows a man the blemishes he may have on his face, a believer points out to his fellow-believer his defects that he may not perceive himself. This is a hadîth reported by Abû Dâwûd, Kitâb al-Adab: 57.

c) The *shibhu jumlah*, as we have already seen, is either a prepositional phrase or a *zarf* :

- الحَمْـدُ للّـه 'Praise belongs to Allah.' Here الحمدُ is the *mubtada'* and the prepositional phrase للّـه (ل+ الله) is the *khabar*, and it is in the place of *raf '* (في مَحَلِّ رفْعٍ).

- الجَنَّةُ تَحْتَ ظِلالِ السُّيُوف 'Paradise is under the shadows of the swords[1].' Here الجَنَّةُ is the *mubtada'* and the *zarf* تَحْتَ is the *khabar* . As a *zarf* it is *mansûb*, and as a *khabar* it is in the place of *raf'* (في مَحَلِّ رفْعٍ).

Agreement between the *mubtada'* and *khabar* :
The *khabar* agrees with the *mubtada'* in number and gender, e.g.,
a) in number : المدرِّسُ واقفٌ، والطُّلاّبُ جالسونَ. بابا الفصْلِ مُغْلَقـان، ونافذَتـاهُ مفتوحتـان. We see here that if the *mubtada'* is singular, the *khabar* is also singular. If its dual or plural, the *khabar* is also dual or plural.
b) in gender : حامدٌ مُهَنْدسٌ، وزَوْجَتُهُ طَبيبةٌ، وابناهُما تاجران، وبِنْتاهُما مدرِّستان.
Here we see that if the *mubtada'* is masculine, the *khabar* is also masculine; and if it is feminine the *khabar* also is feminine.

The order of the *mubtada'* and *khabar*

سَبَبُ التَّقْديم/التَّأخير The reason for being before the *khabar* or after it	مُقدَّم/مؤخَّر Is it bebore the *khabar* or after it?	معرفةٌ/نكرةٌ definite or indefinite	المبتدأ *mubtada'*
This is the original order.	before the *kh*	definite	اللهُ غَفُورٌ.
This is optional	after the *kh*	definite	عَجيبٌ كَلامُهُ.

1- This is taken from a hadîth.The wording of the hadîth is وَاعْلَمُوا أنَّ الجَنَّةَ تَحتَ ظِلالِ السُّيوف 'Know that Paradise is under the shadow of the swords.' It is reported by Bukhâri, Kitâb Jihâd, 22, 112.

Because the *m* is indefinite and the *kh* is *shibhu jumlah.*	the *m* should be after the *kh*	definite	عِندَكَ سيَّارةٌ.
Because the *m* is indefinite and the *kh* is *shibhu jumlah.*	the *m* should be after the *kh*	indefinite	أَ فِي اللهِ شَكٌّ؟
Because the *m* is an interrogative noun.	the *m* shuold be before the *kh*	indefinite	مَنْ غائبٌ؟
Because the *kh* is an interrogative noun.	the *m* should be after the *kh*	definite	مَنْ أنتَ؟
This is the original order.	before the *kh*	definite because it means صِيامُكُمْ	وأَنْ تَصُوموا خَيْرٌ لَكُمْ.

EXERCISES

1) Use each of the following nouns in a sentence as *mubtada'*.
2) Use each of the following nouns in a sentence as *khabar*.
3) Use the word المُدَرِّس as *mubtada'* in five sentences, the *khabar* being a *mufrad* in the first, a *zarf* in the second, a prepositional phrase in the third, a verbal sentence in the fourth, and a nominal sentence in the fifth.
4) Give three sentences the *khabar* in each being a *zarf*.
5) Give three sentences the *khabar* in each being a prepositional phrase.
6) Use each of the following nouns in a sentence as *mubtada'* its *khabar* being a nominal sentence. Make the noun given in brackets the *mubtada'* of this nominal sentence.
7) Point out all the nominal sentences occurring in the main lesson in each of which the *mubtada'* has been omitted.
8) Point out all the nominal sentences occurring in the main lesson, and specify the type of *khabar* in each of them.

LESSON 12

In this lesson we learn the following :

#(1) The *zarf* (الظَّرْفُ) or the *maf'ûl fîhi* (المَفْعُولُ فيه).

The *zarf* is a noun which denotes the time or place of an action, e.g.,

a) خَرَجْـــتُ لَيْـــلاً 'I went out at night' -- سأُسافِرُ غَداً إنْ شاء اللهُ 'I shall travel tomorrow' -- نِمْتُ بعْدَ نوْمِكَ 'I slept after you slept.'

This is called *zarf al-zamân* (ظَرْفُ الزَّمان) i.e., adverb of time.

b) مَشَيْتُ مِيلاً 'I walked a mile.' -- جَلَسْتُ عِنْدَ المديرِ 'I sat at the headmaster's.' -- نِمْتُ تَحْتَ شَجَرَةٍ 'I slept under a tree.'

This is called *zarf al-makân* (ظَرْفُ المَكان), i.e., adverb of place.

The *zarf* is *mansûb*.

Some *zurûf* [1] are *mabnî*. Here are some : أَيْنَ which ends in *fathah*; أَمسِ which ends in *kasrah*; حَيْثُ and قَطُّ which end in *dammah*; هُنا and مَتَى which end in *sukûn* [2].

مَتَى : مَتَى خرجْتَ؟ 'When did you go out?'

أَيْنَ : أَيْنَ تدرُسُ؟ 'Where do you study?'

أَمْسِ : لمْ أَغِبْ أمْسِ 'I was not absent yesterday.'

قَطُّ : لمْ أَذُقْ هذه الفاكِهَةَ قَطُّ 'I have never tasted this fruit.'

هُنا : اجْلِسْ هُنا 'Sit here.'

حَيْثُ : اجْلِسْ حَيْثُ شِئْتَ 'Sit where you like.'

Here is an examples of the *i'râb* of *mabni zurûf* :

In the sentence لمْ أَغِبْ أمْسِ the word أمسِ is *zarfu zamân*, it is *mabni* ending in *kasrah*, and is in the place of *nasb* (في مَحَلِّ نَصْبٍ).

1- *Zurûf* (الظُّرُوفُ) is plural of *zarf*.

2- Because both these words end in *alif* which is *sâkin*. (مَتَى is actually مَـتَـا).

In the sentence أينَ تدرُسُ؟ the word أينَ is *zarfu makân*, it is *mabni* ending in *fat<u>h</u>ah*, and is in the place of *na<u>s</u>b* (في مَحَلِّ نَصْبٍ).

Words which function as *<u>z</u>urûf* :

A word may represent a *<u>z</u>arf* and so take the *na<u>s</u>b*-ending even though originally it is not a word denoting time or place. It happens with the following types of words :

a) words like كُلّ، بَعْض، نِصْف، رُبْع when they have place/time words as their *mu<u>d</u>âf ilaihi*, e.g.,

سافَرْنا كُلَّ النَّهارِ 'We travelled the whole day.'

بَقِيْتُ في المُسْتَشْفَى بَعْضَ يومٍ 'I remained in the hospital for part of a day.'

انْتَظَرْتُكَ رُبْعَ ساعة 'I waited for you fifteen minuites.'

مَشَيْتُ نِصْفَ كِيلُومِتْرٍ 'I walked half a kilometre.'

In these sentences the words كُلَّ، بعْضَ، رُبْعَ، نِصْفَ are *man<u>s</u>ûb* because they function as *<u>z</u>urûf*. But the actual words denoting time or place are their *mu<u>d</u>âf ilaihi.*

b) the adjective of a *<u>z</u>arf* after the *<u>z</u>arf* is omitted, e.g., جلسْتُ طَوِيلاً for جلستُ وَقْتاً طويلاً 'I sat for a long time.' In the first sentence طَوِيلاً is *man<u>s</u>ûb* because it functions as a *<u>z</u>arf.*

c) a demonstrative pronoun whose *badal* is a word denoting time or place, e.g., جِئْتُ هذا الأُسْبوعَ 'I came this week.' Here هذا is *mabni*, and in the place of *na<u>s</u>b*.

d) numbers representing place/time words, e.g., مَكَثْتُ في بغدادَ أربعةَ أيام 'I stayed in Baghdad four days.' -- سِرْنا مائَةَ كِيلُومِتْرٍ 'We have gone one hundred kilometres.' Here أربعةَ is *man<u>s</u>ûb* because it represents a word denoting time (أيَّام), and مائَةَ is *man<u>s</u>ûb* because it represents a word denoting place (كِيلومِتْر).

In the same way, the word كَمْ 'how many' functions as a *ẕarf* if it represents a time/place word, e.g.,

كَـــمْ لَبِثْـــتَ؟ 'How long did you stay?' or 'How many (days/ hours) did you stay?'

كَمْ مَشَيْتَ؟ 'How many (kilometres) did you walk?'

#(2) The particle لَوْ is used to express an unfulfilled condition in **the past**, e.g.,

لَو اجْتَهَدْتَ لَـــــــنَجَحْتَ 'Had you worked hard you would have passed.' This means that you did not work hard, and so did not pass.

Its Arabic name is حَرْفُ امْتِناعٍ لِامْتِناعٍ which means that this particle signifies that one thing failed to happen because of another.

As you can see, the sentence is made up of two parts. The second part is called the *jawâb*. In the above example لَنَجَحْتَ is the *jawâb*.

The *jawâb* takes a *lâm*. This *lâm* is mostly omitted if the *jawâb* is negative, e.g., لَوْ عَرَفْتُ أنَّكَ مَرِيضٌ ما تَأَخَّرْتُ 'Had I known that you are sick I would not have been late.'

Here are some more examples of لَوْ :

لَو سمِعْتَ قِصَّته لَبَكَيْتَ 'Had you heard his story you would have cried.'

لو حضرْتَ أمسِ ما شَكَوْتُكَ إلى المديـــر 'Had you been present yesterday I would not have complained about you to the headmaster.'

هذا الطَّعامُ فاسدٌ. لو أكَلَهُ النـــاسُ لَمَرِضُـــوا 'This food is rotton. Had the people eaten it, they would have fallen sick.'

لو رأيتَ ذاك المَنْظرَ لَبكيتَ 'Had you seen that sight, you would have cried.'

لو عرفتُ أنَّ الرِّحْلَةَ اليومَ ما تأخَّرْتُ 'Had I known the trip is today, I would not have been late.'

#(3) In مِنْ قَبْلُ the word قَبْلُ is *mabnî*. قَبْلُ and بَعْــدُ become *mabnî* when the *muḏâf ilaihi* after them is omitted. We may say, أنا الآن مدرِّسٌ، وكُنتُ مُديراً

مِنْ قَبْـــلِ ذلِـــكَ 'I am now a teacher, and was before that a headmaster.' Here ذَلِـــــكَ is the *mudâf ilaihi*. 'Before that' means 'before being a teacher.' Now when the *mudâf ilaihi* is mentioned قَبْلِ is *mu'rab*, and it takes the *jarr*-ending (-**i**) after the preposition مِنْ. But when the *mudâf ilaihi* is omitted it becomes *mabnî*, and we say وكُنتُ مديراً مِنْ قَبْلُ which can be translated as 'and I was a headmaster earlier.'

In the same way we say, كَانَ بلالٌ مَعِي إلى الساعةِ العاشِرَةِ، ولم أَرَهُ مِنْ بعْدِ ذلكَ 'Bilal was with me till ten o'clock, but I didn't see him after that.' If we omit the *mudâf ilaihi,* we say, ولم أرَه مِنْ بعْدُ 'But I didn't see him later.'

In the Qur'an (30 : 4) : لِلَّهِ الأَمْرُ مِنْ قَبْلُ وَمِنْ بَعْدُ 'The decision before and after (these events) is Allah's.'

EXERCISES

General : Answer the following questions.

The *zarf* :

1) Point out the *zurûf* occurring in the main lesson, and specify whether they are *zurûf al-zamân* or *zurûf al-makân.*

2) Point out the *mabni zuruf* occurring in the main lesson.

3) Point out in the main lesson words that are functioning as *zurûf.*

4) Point out the *zurûf* in the following sentences, and specify whether they are *zurûf al-zamân* or *zurûf al-makân.*

5) Point out the *zurûf* in the following *âyât*, and specify whether they are *zurûf al-zamân* or *zurûf al-makân.*

6) Give three sentences in each of which a number functions as a *zarf.*

7) Give three sentences in each of which a demonstrative pronoun (اسمُ إشارةٍ) functions as a *zarf.*

8) Use each of the following *zurûf* in a sentence.

The particle لَوْ :

1) Rewrite each of the following sentences using لَوْ.

2) Complete the following sentences.

3) Use لَـوْ in two sentences. The *jawâb* of the first sentence should be affirmative, and that of the second sentence should be negative.

General questions :

1) Give the *mudâri'* of each of the following verbs.

2) Give the singular of زُوَّار and شِدَاد.

3) Give the plural of جَرِيحٌ and نَفْسٌ.

4) Give the opposite of ضَرٌّ.

5) Use each of the following words in a sentence.

LESSON 13

In this lesson we learn the following :

#(1) لامُ الأَمْرِ : You have learnt the *amr* in Book Two, e.g., اُكْتُبْ 'write.' This form of the *amr* is used to command (or request) the second person. To command (or request) the third person, the form لِـيَكْـتُـبْ (**li-yaktub**) is used. It means 'let him write' or 'he should write', e.g.,

لِيَكْـتُبْ كلُّ طالبٍ اسْمَهُ في هذه الوَرَقَةِ 'Let every student write his name on this paper.'

لِتَجْلِسْ كلُّ طالبةٍ في مَكانِها 'Let every female student sit in her place.'

This form is also used with the first person plural, e.g., لِـنَأْكُلْ (**li-na'kul**) 'Let us eat.'

The *lâm* used in this form is called لامُ الأَمْـرِ. It is used with the *mudâri' majzûm* :

لِيَكْـتُبْ، لِيَكْتُبا، لِيَكْـتُـبُوا -- لِتَكْتُبْ، لِتَكْتُبا، لِيَكْـتُـبْنَ-- لأَكْـتُبْ، لِنَكْـتُبْ

The لامُ الأَمْرِ has *kasrah*, but it takes *sukûn* after وَ , فَ and ثُمَّ, e.g.,

لِيَجْــلِسْ كُلُّ طالــب ولْــيَكْــتُبْ 'Let every student sit and write.' (**li**-yajlis wa l-yaktub. **N**ot : wa **li**-yaktub).

فَلْــنَخْرُجْ 'So let us go out.' (fa l-nakhruj. **N**ot : fa **li**-nakhruj).

لِنَقْرَأْ قليلاً ثُمَّ لْــنَــنَمْ 'Let us read for sometime, then sleep.' (li-naqra' thumma l-nanam. Not : thumma **li**-nanam).

#(2) We have learnt لاَ النّاهِيَةُ in Book Two (Lesson 15). Here is an example :

لاَ تَجْلِسْ هُنا 'Don't sit here.' There we have learnt the use of لا النّاهِيَةُ with the second person only. Now we learn its use with the third person, e.g.,

لاَ يَخْرُجْ أَحَدٌ مِنَ الفصْــــل 'Let no one leave the class' or 'No one should leave the class.'

Note the difference between these two sentences :

لاَ تَدْخُــــلُ ســـيَّارَةُ الأُجـــرة الجامعـــةَ 'A taxi *does not* enter the university.' (la tadkhul**u**).

لاَ تَدْخُلْ ســــيَّارَةُ الأُجــرة الجامعـــةَ 'A taxi *should not* enter the university.' (la tadkhul).

The لا in the first sentence is the لا النَّافِيَةُ, and in the second sentence it is the لا النّاهِيَةُ. The verb after the لا النَّافِيَةُ is مَرْفوع; and after the لا النّاهِيَةُ it is مَجْزُوم.

#(3) الجَزْمُ بِالطَّلَبِ : A *mudâri'* preceded by an *amr* or a *nahy* [1] is *majzûm*, e.g.,

اقْرَأْهُ مرَّةً أُخْرَى تفْهَمْــهُ 'Read it again, and you will understand it.'

لا تَكْسَلْ تَنْجَحْ 'Don't be lazy, and you will pass.'

This is called الجَزْمُ بالطَّلَب, i.e., the *mudâri'* being *majzûm* because of *amr* or *nahy*. The word الطَّلَبُ means 'demand' and is used to include both the *amr* and *nahy* because both of them signify demand.

1- *Nahy* (النَّهْيُ) is the negative *amr*, e.g. لا تَجْلِسْ هُنا 'Don't sit here.'

The *mudâri' majzûm* that comes after the *amr* or the *nahy* is called جَوابُ الطَّلَب.

#(4) وَا رأْساهْ! : This is used to express pain, and it is called النُّدْبَةُ. From رَأْسِي 'my head' the pronoun *yâ'* is omitted and the ending ـــاهْ (**âh**) is added. If one wants to express pain in his hand, he says وَا يَدَاهْ! (يَدِي : يَدَاهْ : yad-î→ yad**âh**). النُّدْبَةُ is also used to express sorrow. To mourn the loss of بِلاَلٌ we say وَا بِلاَلاَهْ 'Alas for Bilal!'

#(5) We have learnt *mudâri' majzûm* in Book Two (Lessons 15, 21), and we have been introduced there to three of the four particles that cause *jazm* in the *mudâri'*. These are لا النَّاهِيَةُ, لَمْ and لَمَّا. And we have learnt the fouth particle in this lesson : لاَمُ الأَمْرِ. These four particles are called جَوَازِمُ المُضارِعِ. Here are some *âyât* which contain these جَوَازِم :

1) أَلَمْ نَجْعَلْ لَهُ عَيْنَيْنِ * وَلِسَانًا وَشَفَتَيْنِ 'Have We not made for him a pair of eyes, and a tongue and a pair of lips?' (Qur'an, 90:8-9).

2) وَلَمَّا يَدْخُلِ الإِيـــمَـــانُ فِي قُلُوبِكُـــــمْ 'And faith has not yet entered into your hearts' (Qur'an, 49:14).

3) لاَ تَحْزَنْ إِنَّ اللهَ مَعَنَا 'Don't grieve. Surely Allah is with us' (Qur'an, 9:40).

4) فَـــلْـــيَـــنْـــظُرِ الإِنْسَانُ إِلَى طَعَامِه 'Let man look at his food' (Qur'an, 80:24).

#(6) آهٍ، آهِ is a verb-noun[1] meaning 'I feel pain.' Its *fâ'il* is a hidden pronoun representing أنا[1].

EXERCISES

General :

Answer the following questions.

1- For the verb-noun see Lessons 1 and 2.

لامُ الأمْرِ :

1) Point out all the instances of لامُ الأمْرِ occurring in the main lesson.

2) Point out the *lâm al-amr* in each of the following examples, and vocalize it correctly.

3) Write each of the following verbs with *lâm al-amr*, and vocalize the *lâm* and the verb correctly.

4) Give five sentences containing *lâm al-amr*.

لا النّاهِيَةُ :

1) Read the following examples of the *lâ al-nâhiyah*, and vocalize the verb following it in each of them.

2) Fill in the blank in each of the following sentences with the verb given in brackets preceded by *lâ al-nâhiyah*, and vocalize the verb correctly.

3) Give three examples of *lâ al-nâhiyah* used with the third person.

جَوازِمُ الفِعْلِ المُضارِعِ :

Give four sentences of your composition each containing one of the four *jawâzim*.

الجَزْمُ بالطَّلَبِ :

1) Point out the *jawâb al-talab* in each of the following sentences, and vocalize it correctly.

2) Fill in the blank in each of the following examples with the verb given in brackets after making the necessary changes.

3) Give three examples of الجَزْمُ بالطَّلَبِ.

النُّدبة :

Form the *nudbah* from the following nouns.

General questions :

1) Write the plural of each of the following nouns.

2) Write the singular of each of the following nouns.

3) Write the *mudâri'* of each of the following verbs.

4) Oral exercise :

a) Each student says to him colleague : أَرِني كتابَكَ/ ساعتَكَ/ دفترَكَ[1] 'Show me your book/ watch/ notebook....'

1- The feminine form is : أَرِيـني كتابَكِ.

b) Each student says to him colleague pointing to another one : أَرِهِ كتابَكَ[1]
'Show him yoyr book...'

LESSON 14

In this lesson we learn the following :

#(1) إِذا : It is a *zarf* with a conditional meaning. It is mostly used with a verb in the past tense, **but the meaning is future**, e.g.,

إذا رأيْتَ خالداً فاسْأَلْهُ عن الكتاب 'If[2] you see Khalid ask him about the book.'

إِذا جاءَ رَمَضانُ فُتِحَتْ أَبْوابُ الجَنَّةِ 'When Ramadân comes the gates of Paradise are opened.'

The Arabic word for 'condition' is *shart* (الشَّرْطُ). There are two parts in the *shart*-construction : the first part is called *shart*, and the second *jawâb al-shart* (جَوابُ الشرْطِ), e.g., إذا جاءَ رَمَضانُ is *shart*, and فُتِحَتْ أبوابُ الجَنَّةِ is *jawâb al-shart*.

We have seen earlier that the verb that comes after إذا is mostly *mâdî*. Sometimes *mudâri'* is also used. The verb in the *jawâb al-shart* may also be *mudâri'* as we see in the following line :

والنفسُ راغِبَةٌ إذا رَغَّبْتَها   وإذا تُرَدُّ إِلى قليلٍ تَقْنَـــعُ

'The soul is desirous (of more) if you allow it to desire, but if you turn it towards a little, then it is content.'

The *jawâb al-shart* should take a فَ in the following cases :

1) if it is a nominal sentence, e.g., إذا اجْتَهَدْتَ فَـــالنَّجاحُ مَضْمُونٌ 'If you work hard success is certain.'

1- The feminine form is : أَرِيـــها كتابَكِ.

2- The word إذا can be translated with 'if' or 'when.'

وَإِذا سَأَلَكَ عِبادي عَنّي فَــإِنّي قَريبٌ 'And if My servants ask you about Me, then surely I am close by' (Qur'an, 2:186).

2) if the verb in the *jawâb al-shart̲* is *t̲alabî.* A *t̲alabî* verb is one containing *amr*, *nahy* or *istifhâm* [1], e.g.,

a) إذا رأيْتَ حامداً فَاسْأَلْــهُ عَنْ مَوْعِدِ السَّفَرِ 'If you see Hamid ask him about the time of departure.' (*amr*).

إذا دَخَلَ أَحَدُكُمُ المسجدَ فَــلْــيَرْكَعْ رَكْعَتَيْنِ قَبْلَ أنْ يَجْلِــسَ 'If one of you enters the mosque let him perform two *rak'ahs* before he sits down.' (*amr*).

b) إذا وَجَدْتَ المَريضَ نائماً فَــلا تُوقِظْــهُ 'If you find the patient sleeping don't wake him up.' (*nahy*).

c) إذا رأيْتُ بلالاً فَماذا أقولُ لَهُ؟ 'If I see Bilal what should I tell him?' (*istifhâm*).

#(2) We have learnt the *nasab* in Lesson 3, e.g., سُودانيٌّ from السُّودانُ. Now we learn that if a wrod ends in *tâ' marbûṭah* (ة) it is omitted prior to the addition of the *yâ'* of *nasab*, e.g., مَكَّــةُ : مَكِّيٌّ (not : مَكَّــتِيٌّ) -- مَدْرَسَةٌ : مَدْرَسِــيٌّ.

EXERCISES

General :

Answer the following questions.

إذا :

1) Point out the *shart̲* and the *jawâb al-shart̲* in each of the following senrences. If the *jawâb al-shart̲* has فَ, mention the reason.

2) Use إذا in two sentences of your own without using فَ in the *shart̲*.

3) Use إذا in four sentences of your own. The *jawâb al-shart̲* should be :

a) a nominal sentence in the first example,

b) an *amr* in the second,

c) a verb with the *lâm al-amr* in the third,

d) and a *nahy* in the fourth.

1- *Istifhâm* (الاسْتِفْهام) is a question, e.g., أَفَهِمْتَ؟.

LESSON 15

In this lesson we learn the following :

#(1) In the previous lesson we have been introduced to *shart*. We will learn more about it in this lesson.

Another very important word denoting *shart* is إِنْ. It means 'if', e.g.,

إِنْ تَذْهَبْ أَذْهَبْ 'If you go I will (also) go.' Note that the both the verbs (i.e., in the *shart* and the *jawâb*) are *majzûm*. That is why إِنْ and its "sisters" (which we will shortly meet) are called أَدَوَاتُ الشَّرْطِ الجَازِمَةُ, i.e., conditional words which render the verb *majzûm*. Here are some more examples :

إِنْ تَأْكُلْ طَعَاماً فَاسِداً تَمْرَضْ 'If you eat rotton food you will fall sick.'

إِنْ تَنْصُرُوا اللهَ يَنْصُرْكُمْ وَيُثَبِّتْ أَقْدَامَكُمْ 'If you help Allah He will help you and make your foothold firm' (Qur'an, 47:7).

وَإِلاَّ تَغْفِرْ لِي وَتَرْحَمْنِي أَكُنْ مِنَ الخَاسِرِينَ 'If You do not forgive me and have mercy on me I shall be among the losers' (Qur'an, 11:47). Here إِلاَّ = إِنْ لاَ.

Here are the other words belonging to أَدَوَاتُ الشَّرْطِ الجَازِمَةُ :

1) مَنْ 'he who', e.g., فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْراً يَرَهُ 'Whoever does an atom's weight of good shall see it' (Qur'an, 99:7).

2) مَا 'that which', e.g., وَمَا تَفْعَلُوا مِنْ خَيْرٍ يَعْلَمْهُ اللهُ 'And whatever good you do Allah knows it' (Qur'an, 2:197).

3) مَتَى 'whenever', e.g., مَتَى تُسَافِرْ أُسَافِرْ 'Whenever you travel I will (also) travel.'

4) أَيْنَ 'wherever', e.g., أَيْنَ تَسْكُنْ أَسْكُنْ 'Wherever you stay I will (also) stay.'

An extra مَا is often added to أَيْنَ for emphasis, e.g., أَيْنَمَا كُنْتُمْ يُدْرِكْكُمُ المَوْتُ 'Wherever you may be, death will overtake you' (Qur'an, 4:78)[1].

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[1]- The verb of *shart* in this *âyah* is *mâdî*. This will be dealt with later in this lesson.

5) أيّ ‘whichever’, e.g., أيَّ معجمٍ نجدْهُ في المكتبة نشتـــره ‘Whichever dictionary we find in the bookshop we will buy it.’

6) مهمـــا ‘whatever’, e.g., مهما تقلْ نُصدِّقــك ‘Whatever you say we believe you.’

The tense of the *shart* and *jawâb* verbs :

a) Both of them may be *mudâri‘* , e.g., وإنْ تعودوا نعدْ ‘And if you return (to the attack) We (also) shall return’ (Qur’an, 8:19). In this case both the verbs should be *majzum*.

b) Both of them may be *mâdî,* but the meaning is future, e.g., وإنْ عُدتُّم عُدنا ‘And if you return We shall (also) return[1]’ (Qur’an, 17:8). The *mâdî* is *mabnî,* so the conditional words do not effect any change in them.

c) The first may be *mâdî,* and the second *mudâri‘,* e.g., مَنْ كَانَ يُرِيدُ حَرْثَ الآخرةِ نزِدْ لَهُ في حرثــه ‘Whoever desires the harvest of the Hereafter, We give him increase in its harvest’ (Qur’an, 42:20). In this case the second verb is *majzûm*.

d) The first may be *mudâri‘*, and the second *mâdî,* e.g., مَنْ يقمْ لَيْلَةَ القَدْرِ إيمانًا واحتسابًا غُفِرَ لَـــهُ ما تقدَّمَ منْ ذنبــه ‘Whoever stands up (offering *salah*) on the Night of Qadr with faith and hope of reward, his past sins will be forgiven him[2].’ In this case the first verb is *majzûm*.

When does the *jawâb* take فَ ?

We have seen in the previous lesson two of the situations in which the *jawâb al-shart* should take فَ. Here the other situations :

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[1]- The meaning is, ‘If you return to sins, We shall return to punishment.’ Allah says this to the Jews.

[2]- Hadîth reported by Bukhârî, Kitâb al-îmân : 25; and al-Nasâ’î, Kitâb al-îmân : 22.

3) If the *jawâb al-shart* is a *jâmid*[1] verb, e.g., مَنْ غَشَّنَـــا فَـلَيْسَ منّا[2] 'Whoever deceives us is not one of us.'

4) If the verb in the *jawâb* is preceded by قَدْ, e.g., وَمَنْ يُطِعِ اللهَ وَرَسُولَـهُ فَـقَدْ فَازَ فَوْزاً عَظِيماً 'Whoever obeys Allah and His messenger has indeed achieved a great success' (Qur'an, 33:71).

5) If the verb in the *jawâb* is preceded by the negative مَا, e.g., مَهْما تَكُنْ الظُّرُوفُ فَـمَـا أَكْذِبُ 'Whatever may be the circumstances I don't lie.'

6) If the verb in the *jawâb* is preceded by the لَنْ, e.g., مَنْ لَبِسَ الحَرِيرَ فِي الدُّنْيا فَلَنْ يَلْبَسَهُ فِي الآخِـرَةِ[3] 'Whoever puts on silk (dress) in this world will not put it on in the Hereafter.'

7) If the verb in the *jawâb* is preceded by سَ, e.g., إِنْ تُسافِرْ فَسَـأُسافِرُ 'If you travel, I will (also) travel.'

8) If the verb in the *jawâb* is preceded by سَوْفَ, e.g., وَإِنْ خِفْتُمْ عَيْلَةً فَسَوْفَ يُغْنِيكُمُ اللهُ مِنْ فَضْلِهِ إِنْ شَاءَ 'And if you fear poverty Allah will enrich you, if He wills, out of His bounty' (Qur'an, 9:28).

9) If the verb in the *jawâb* is preceded by كَأَنَّما (as if), e.g., أَنَّهُ مَنْ قَتَلَ نَفْساً بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فَـكَأَنَّما قَتَلَ النَّاسَ جَمِيعـاً 'That whoever kills a human being for other than murder or corruption in the earth, it is as if he has killed all mankind' (Qur'an, 5:32).

If the *jawâb al-shart* has فَ, the *mudâri'* verb therein is not *majzûm*. (See Nos 5,6 & 8 above). In this case the whole *jawâb al-shart* is said to be in the place of *jazm* (فِي مَحَلِّ الجَزْمِ).

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[1]- A *jâmid* verb (الفِعْلُ الجامِدُ) is one which has only one form like لَيْسَ، عَسَى. These verbs have no *mudâri'* or *amr*.

[2]- Hadîth reported by Muslim, Kitâb al-îmân : 164.

[3]- Hadîth reported by Bukhârî, Kitâb al-Libâs : 25.

#(2) We have learnt the word كَمْ 'how many?' in Book One, e.g.,

كَــــمْ كتابــاً عنـــدَك؟ 'How many books you have?' Here كمْ is used to ask a question, so it is called كَمْ الاسْتفْهاميَّة (the interrogative *kam*).

But if I say, كَمْ كتابٍ عندك! it means 'How many books you have!' Here I am not asking you a question. I am wondering at the great number of books you have, so it is called كَمْ الخَبَرِيَّة (the predicative *kam*).

The points in which كَمْ الاسْتفْهاميَّة and كَمْ الخَبَرِيَّة differ from each other :

The *tamyîz*[1] of كَمْ الاسْتفْهاميَّة is always singular, and it is *mansûb*.

The *tamyîz* of كَمْ الخَبَرِيَّة *may* be singular or plural. It is *majrûr*. It may be preceded by مِنْ, e.g., كَمْ كتابٍ عندك! / كَمْ كُتُبٍ عندك! / كم مِنْ كتابٍ عندك!.

It is better to avoid the construction كَمْ كُتُبٍ عندك!.

Each of the two types of كمْ has its own intonation in speech, and its own punctuation mark in writing (?, !).

Here are some more examples of كَمْ الخَبَرِيَّة :

كَمْ نَجْمٍ في السَّماء! 'How many stars are there in the sky!'

كَمْ مِنْ فِــئَــةٍ قليلة غَلَبَتْ فِــئَــةً كَثِيرَةً بِإِذْنِ الله 'How many a small group has overcome a mighty host with Allah's leave!' (Qur'an,2:249).

#(3) حَتَّى has two meanings :

a) *till*, e.g., مَنْ جاءَ مُتَأَخِّراً فَلا يَدْخُلْ حَتَّى يَسْتأْذِنَ 'Whoever comes late should not enter till he seeks permission.'

Here is another example : انْتَظِرْ حَتَّى أَلْبَسَ 'Wait till I get dressed.'

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[1] - The *tamyîz* (التَّمْيِيز) is the noun that comes after كَمْ to specify what *how many* denotes. This word is fully dealt with in Lesson 30.

b) *so that*, e.g., دَخَلْتُ حَتّى لا أَشْغَلَكَ 'I entered (without seeking permission) so that I might not distract you.'

Here is another example : أَدْرُسُ اللغةَ العربيةَ حتّى أفهَمَ القرآنَ 'I am studying Arabic so that I can understand the Qur'an.'

The *muḏâri'* which comes after حتّى is *mansûb* because of a latent أَنْ

#(4) هاءَ is a verb-noun meaning 'take'. It is an *amr*. This is how it is *isnâded* to the other pronouns of the second person :

هاءَ الكتابَ يا علـــيُّ　　　　هاؤُمُ الكتابَ يا إخـــوانُ

هاءِ الكتابَ يا آمنـــةُ　　　　هاؤُنَّ الكتابَ يا أخَوات

In the Qur'an (69:19) : هَاؤُمُ اقْرَءُوا كتابِـــيَـــهْ 'Take, read my book.'

#(5) We have been introduced to the diminutive in Book Two (Lesson 26). Here we learn more about it. The diminutive has three patterns :

a) فُعَيْلٌ, e.g., زُهَيْرٌ from زَهْرٌ ; جُبَيْلٌ from جَبَلٌ (The first letter is followed by **u**, and the second by **ai**, e.g., jabal : **jubail).**

b) فُعَـــيْـــعِلٌ, e.g., دُرَيْهِـــمٌ from دِرْهَمٌ (The first letter is followed by **u**, the second by **ai** and the third by **i**, e.g., dirham: **duraihim**).

Note that that diminutive of كتابٌ is كُـــتَـــيِّـــبٌ (**kutaiyib**) wherein the *alif* is changed to *yâ'*.

c) فُعَـــيْـــعِيلٌ, e.g., فُـــنَـــيْـــجِينٌ from فِنْجانٌ (The first letter is followed by **u**, the second by **ai** and the third by **î**, e.g., finjân : **funaijîn**).

#(6) يَكُنْ، تَكُنْ، أَكُنْ، نَكُنْ : these four *majzûm* form of يَكُونُ may drop the نْ and become يَكُ، تَكُ، أَكُ، نَكُ , e.g.,

وَلَمْ أَكُ بَغِيّاً 'And I was not an unchaste woman' (Qur'an, 19:20).

وَقَدْ خَلَقْتُكَ مِنْ قَبْلُ وَ لَمْ تَـــكُ شَـــيْئاً 'And I created you before while you were nothing' (Qur'an, 19:9).

قَالُوا لَمْ نَكُ مِـــنَ الْمُصَلِّـــينَ 'They said, "We were not among those who perform *salah*" ' (Qur'an,74:43).
فَإِنْ يَتُوبُوا يَكُ خَيْراً لَهُـــمْ 'And if they repent it will be better for them' (Qur'an, 9:74).

وَمَنْ يَكُ ذَا فَمٍ مُـــرٍّ مَرِيضٍ   يَجِدْ مُـــرّاً بِـــهِ الماءَ الزُّلَالَا[1]

'Whoever has a bitter sickly mouth finds with it the purest fresh water bitter.'
This optional omission of the *nûn*, which is the third radical, is peculiar to كَانَ يَكُونُ.

#(7) In لَيْلَ نَهَارَ two nouns have been combined into one. This combined word is *mabnî*. The same is true of صَبَاحَ مَسَاءَ. We say, أَعْمَلُ لَيْلَ نَهَارَ 'I work day and night.' نَعْبُدُ اللهَ صَبَاحَ مَسَاءَ 'We worship Allah morning and evening.'

EXERCISES

General :
Answer the following questions.
The shart :
1) Each of the following examples contains two sentences. Combine them using إِنْ and make the necessary changes.
2) Each of the following examples contains two sentences. Combine them using the conditional word given in brackets, and make the necessary changes.
The addition of فَ to the *jawâb al-shart* :
1) Add فَ to the *jawâb* wherever neccessary in the following sentences, and explain why it should be added.
2) Each of the following examples contains two sentences. Combine them using the *lâm al-amr* as explained in the first example, and make the necessary changes.

1- الزُّلَالَا should have been الزُّلَالَ without the *alif* which has been added for metrical reason.

This line is by the famous poet al-Mutanabbî (915-965 C.E.).

3) Draw one line under the conditional word, two under the *shart* and three under the *jawâb* in the following examples. If the *jawâb* has taken فَ explain why it has taken it.

4) Give ten examples of *shart* with the follwing as their *jawâb* :

a) a nominal sentence.
b) an *amr*.
c) a *nahy*.
d) an *istifhâm*.
e) a verb preceded by *lan*.
f) a verb preceded by the negative *mâ*.
g) a verb preceded by *saufa*.
h) a verb preceded by *sa*.
i) a *jâmid* verb.
j) a verb preceded by *qad*.

كَمْ :

1) Change كم الاستفهاميّة to كم الخَبَرِيَّة in the following sentences.

2) Change كم الخَبَرِيَّة to كم الاستفهاميّة in the following sentences.

حتّى :

1) Specify the meaning of حتّى in each of the following sentences, and vocalize the verb following it.

2) Make sentences using حتّى on the pattern of the example with the help of the verbs given below.

The diminutive :

Form the diminutive of each of following nouns.

General questions :

1) Write the *mudâri‘* of each of the following verbs.
2) Write the *mudâri‘* of each of the following verbs.
3) Give the plural of each of the following nouns.

LESSON 16

In this lesson we learn the following :

#(1) We have seen in Book Two (Lessons 4 and 10) that most Arabic verbs are made up of three letters which are called radiclas, e.g., كَتَبَ، جَلَسَ، شَرِبَ.

A verb consisting of three radicals is called a *thulâthî* verb (الفِعْلُ الثُّلاثِيُّ).

There are, however, certain verbs which consist of four radicals, e.g., تَرْجَمَ 'he translated', بَسْمَلَ 'he said *bismillahirrahmânirrahîm*', هَرْوَلَ 'he walked fast'.

A verb consisting of four radicals is called a *rubâ'î* verb (الفِعْلُ الرُّباعِيُّ).

A verb in Arabic may be either *mujarrad* (المُجَرَّدُ) or *mazîd* (المَزِيدُ).

a) A *mujarrad* verb has only three letters if it is *thulâthî,* and only four letters if it is *rubâ'î,* and no extra letters have been added to them in order to modify the meaning, e.g., سَلِمَ (salima)[1] 'he was safe', زَلْزَلَ (zalzala) 'he shook (it) violently'.

b) In a *mazîd* verb one or more letters have been added to the radicals in order to modify the meaning, e.g.,

<u>a *thulâthî* verb : from سَلِمَ (salima)</u> :

سَلَّمَ sal**l**ama[2] 'he saved'. Here the second radical has been doubled.

سَالَمَ s**â**lama 'he made peace'. Here an *alif* has been added after the first radical.

تَسَلَّمَ **ta**sal**l**ama 'he received'. Here a *tâ'* has been added before the first radical, and the second radical has been doubled.

أَسْلَمَ **?a**slama[3] 'he became Muslim'. Here a *hamzah* has been added before the first radical.

1- Only the consonants are the radicals. In this verb the radicals are : **s l m**.

2 - The extra letters are written in bold type to distinguish them from the radicals.

3- I use this sign (?) to reprsent the hamzah (ء) at the beginning of a word because the sign (’) is too small.

اِسْتَسْلَمَ ?istaslama 'he surrendered'. Here three letters (*hamzah, sîn* and *tâ'*) have been added before the first radical.

a *rubâ'î* verb : from زَلْزَلَ zalzala :

تَزَلْزَلَ tazalzala 'it shook violently[1]'. Here a *tâ'* has been added before the first radical.

Each of these modified forms is called a *bâb* (البابُ).

***Abwâb* of the *mujarrad* verb :**

There are six groups of the *mujarrad* verb of which we have learnt four in Book Two (L 10). Each of these groups is also called *bâb* in Arabic, and its plural is *abwâb* (الأَبْوابُ). Here are the six groups :

1) **a-u** group : سَجَدَ يَسْجُدُ (sa**j**ada ya-s**j**udu).

2) **a-i** group : جَلَسَ يَجْلِسُ (ja**la**sa ya-j**li**su).

3) **a-a** group : فَتَحَ يَفْتَحُ (fa**ta**ha ya-f**ta**hu).

4) **i-a** group : فَهِمَ يَفْهَمُ (fa**hi**ma ya-f**ha**mu).

5) **u-u** group : قَرُبَ يَقْرُبُ (qa**ru**ba ya-q**ru**bu) 'to approach, come near'.

6) **i-i** group : وَرِثَ يَرِثُ (wa**ri**tha ya-**ri**thu) 'to inherit'.

#(2) We have just been introduced to some of the *abwâb* of the *mazîd* verb. We will now learn one of these *abwâb* in some detail. The *bâb* we are going to learn is *bâb fa''la* (بابُ فَعَّلَ). In this *bâb* the second radical is doubled, e.g., قَبَّلَ (qa**bb**ala) 'he kissed', دَرَّسَ (da**rr**asa) 'he taught', سَجَّلَ (sa**jj**ala) 'he recorded'.

The *mudâri'* : Let us now learn the *mudâri'* of this *bâb*. As a rule the حَرْفُ المُضارَعَةِ[2] takes *dammah* if the verb is composed of four letters. As the verb in

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[1]- e.g., زَلْزَلَ اللهُ الأَرْضَ، فَتَزَلْزَلَتْ 'Allah shook the earth violently, and it shook'.

this *bâb* is made up of four letters, the حَرْفُ الْمُضَارِعَة takes *dammah*. The first radical takes *fathah*, the second takes *sukûn*, the third takes *kasrah*, and the fourth[1] takes the case-ending, e.g.,

قَبَّلَ : يُـقَـبِّـلُ (yu-qabbil-u)-- سَجَّلَ : يُسَجِّلُ (yu-sajjil-u).

The *amr* : The *amr* is formed by dropping the حَرْفُ الْمُضَارِعَة and the case-ending, e.g., تُـقَـبِّـلُ : قَـبِّـلْ (tu-**qabbil**-u : qabbil) 'kiss!' -- تُـدَرِّسُ : دَرِّسْ (tu-**darris**-u : darris) 'teach!'

The *masdar* : We have been introduced to the *masdar* in Book Two (L 11). The *thulâthî mujarrad* verbs do not have any particular pattern for the *masdar*. It comes on different patterns, e.g., قَتَلَ 'he killed' : قَتْلٌ 'killing' -- كَتَبَ 'he wrote' : كِتَابَةٌ 'writing' -- دَخَلَ 'he entered' : دُخُولٌ 'entry' -- شَرِبَ 'he drank' : شُرْبٌ 'drinking'.

But in *mazîd* verbs each *bâb* has its own pattern for *masdar*. The *masdar*-pattern of *bâb* **fa''ala** is تَفْعِـيـلٌ (taf'îl-un), e.g., قَبَّلَ : تَقْـبِـيـلٌ (ta**qbîl**-un) 'kissing' -- سَجَّلَ : تَسْجِيـلٌ (tas**jîl**-un) 'recording' -- دَرَّسَ : تَدْرِيسٌ (ta**drîs**-un) 'teaching'.

The *masdar* of a *nâqis* verb, and of a verb wherein the third radical is *hamzah*, is on the on the pattern of تَفْعِلَةٌ (taf'ilat-un), e.g., سَمَّى 'he named' : تَسْمِيَةٌ (**tasmiyat**-un) 'naming' -- رَبَّـى 'he educated' : تَرْبِـيَـةٌ (**tarbiyat**-un) 'education' -- هَـنَّـأَ 'he congratulated' : تَهْـنِـئَـةٌ (**tahni'at**-un) 'congratulation'.

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[2]- We have learnt in Book Two (L 10) that one these four letters ي، ت، أ، ن is prefixed to the *mudâri'*, e.g., يَكْتُبُ، تَكْتُبُ، أَكْتُبُ، نَكْتُبُ. These four letters are called حُرُوفُ الْمُضَارَعة (***hurûf al-mudâra'ati***).

[1]- Because of the doubling of the second radical, the number of letters in this *bâb* are four. If the verb has four letters, the حَرْفُ الْمُضَارِعَة has *dammah*; and if it has three, five or six letters, the حَرْفُ الْمُضَارِعَة has *fathah*.

The *ism al-fâ'il* (اسمُ الفاعِلِ) : We have larnt the formation of *ism al-fâ'il* from the *thulâthî mujarrad* in L 4 of this Book. Here we learn its formation fron *bâb* **fa''ala.** Its formed by replacing the حَرْفُ المُضارَعَة with **mu-.** As the *ism al-fâ'il* is a noun it takes the *tanwîn*, e.g., يُسَجِّلُ : مُسَجِّلٌ (**yu**-sajjil-u : **mu**-sajjil-un) 'a tape-recorder' -- يُدَرِّسُ : مُدَرِّسٌ (**yu**-darris-u : **mu**-darris-un) 'a teacher'.

The *ism al-maf'ûl* (اسْمُ المفعُولِ) : In all the *abwâb* of the *mazîd* the *ism al-maf'ûl* is just like the *ism al-fâ'il* except that the second radical second takes *fathah* instead of *kasrah*, e.g., يُجَلِّدُ 'he binds (a book)' : مُجَلِّدٌ (**mu**jall**i**d-un) 'book-binder', مُجَلَّدٌ (**mu**jall**a**d-un) 'bound'.

يُحَمِّــدُ 'he praises much' : مُحَمِّدٌ (**mu**hamm**i**d-un) 'one who praises much', مُحَمَّدٌ (**mu**hammad-un) 'one who has been praised much'.

The noun of place and time (اسْما المَكانِ والزَّمانِ) : In all the *abwâb* of the *mazîd* the noun of place and time is the same as the *ism al-maf'ûl,* e.g., يُصَلِّي 'he prays' : مُصَلًّى (mus̲alla-n) 'place of prayer'.

#(3)We have already learnt certain patterns of the the broken plural. Here we learn two more :

a) فَعَلَةٌ (**fa'alat**-un), e.g., طَلَـبَـةٌ 'students' plural of طالِبٌ.

b) فُعَلٌ (**fu'al**-un), e.g., نُسَخٌ 'copies' plural of نُسْخَةٌ.

#(4) Here we learn two more patterns of the *mas̲dar* from the *thulâthî mujarrad* :

a) فَـعْـلٌ (**fa'l**-un), e.g., شَرْحٌ (**sharh**-un) *mas̲dar* of شَرَحَ يَشْرَحُ 'to explain'.

b) فِعَالٌ (**fi'âl**-un), e.g., غِيَابٌ (**ghiyâb**-un) *mas̲dar* of غابَ يَغِيبُ 'to be absent'.

EXERCISES

General :

Answer the following questions.

1a) Sort out the *thulâthî* from the *rubâ'î* in the following.

1b) Sort out the *thulâthî mujarrad* from the *thulâthî mazîd* in the following.

2) Write the *mudâri'*, the *amr* and the *masdar* of each of the following verbs as shown in the example.

3) Write the *ism al-fâ'il* of each of the following verbs.

4) Write the *mudâri'*, *ism al-fâ'il* and *ism al-maf'ûl* of each of the following verbs.

6) Underline in the following sentences the verbs belonging to *bâb fa''al* and their various derivatives.

7) Give the plural of each of the following nouns on the pattern of فَعَلَةٌ.

8) Give the plural of each of the following nouns on the pattern of فُعَّلٌ.

9) Give the *masdar* of each of the following verbs on the pattern of فَعْلٌ.

10) Give the *masdar* of each of the following verbs on the pattern of فِعالٌ.

11) What is the plural of دُكْتُورٌ?

12) Use the word يَبْدُو in a sentence of your own.

LESSON 17

In this lesson we learn the following :

#(1) *Bâb* ***?af'ala*** (بابُ أَفْعَلَ) : This is another *bâb* from the *abwâb* of the *mazîd*. In this a *hamzah* is prfixed to the first radical which loses its vowel, e.g., نَزَلَ **(nazala)** 'he came down' : أَنْزَلَ **(?anzala)** 'he brought down' -- خَرَجَ **(kharaja)** 'he went out' : أَخْرَجَ **(?akhraja)** 'he brought out'.

The *mudâri'* : The *mudâri'* should have been يُأَنْزِلُ **(yu?anzil-u)** but the *hamzah* along with its vowel is omitted. So it becomes يُنْزِلُ

(yunzil-u)[1]. Note that the حَــــرْفُ الْمُضارَعَــةَ has dammah because the verb originally had four letters. (يَـنْـزِلُ is the *mudâri'* of نَـزَلَ , and يُـنْـزِلُ is that of أَنْـزَلَ).

The ***amr*** : Note that the *amr* is formed from the original form of the *mudâri'*, and not from the existing form. So after omitting the حَرْفُ الْمُضارَعَة and the case-ending from تُؤَنْـزِلُ (tu?anzil-u) we get أَنْـزِلْ (?anzil).

The ***masdar*** : The *masdar* of this *bâb* is on the pattern of إِفْعَالٌ (?if'âl-un), e.g., أَنْزَلَ : إِنْـزَالٌ (?inzâl-un) 'sending down' -- أَخْرَجَ : إِخْرَاجٌ (?ikhrâj-un) 'bringing out' -- أَسْلَمَ : إِسْلاَمٌ (?islâm-un) 'becoming a Muslim'.

The ***ism al-fâ'il*** : As we have seen in *bâb fa''ala* the حَرْفُ الْمُضارَعَة is replaced with **mu**, e.g., يُسْـلِمُ (yuslim-u) 'he becomes a Muslim' : مُسْلِمٌ (muslim-un) 'Muslim' -- يُمْكِنُ (yumkin-u) 'it is possible' : مُمْكِنٌ (mumkin-un) 'possible'.

The ***ism al-maf'ûl*** : It is just like the *ism al-fâ'il* except that the second radical has *fathah*, e.g., يُرْسِلُ (yursil-u) 'he sends' : مُرْسِلٌ (mursil-un) 'one who sends' : مُرْسَلٌ (mursal-un) 'one who has been sent' -- يُغْلِقُ (yughliq-u) 'he closes' : مُغْلِقٌ (mughliq-un) 'one who closes' : مُغْلَقٌ (mughlaq-un) 'closed'.

The noun of place and time (اِسْمَا الْمَكَانِ وَالزَّمَانِ) : It is the same as the *ism al-maf'ûl* , e.g., أَتْحَفَ يُتْحِــفُ (?athafa yuthif-u) 'to present someone with a curio' : مُتْحَفٌ (muthaf-un) 'museum'.

Here are some non-*sâlim* verbs tranferred to this *bâb* :

الْمَاضِي	الْمُضَارِعُ	الْمَصْدَرُ	اسْمُ الفَاعِلِ	اسْمُ الْمَفْعُولِ
أَقَامَ 'he made (him) stand'.	يُقِيمُ	إِقَامَــةٌ	مُقِيــمٌ	مُقَامٌ

[1]- **yu?anzilu** minus **?a** = **yunzilu.**

آمَنَ 'he believed' for أَأْمَنَ	يُؤْمِنُ	إِيـمَانٌ for إِئْمَانٌ	مُؤْمِنٌ	مُؤْمَنٌ
أَوجَبَ 'he made (it) obligatory'.	يُوجِبُ	إِيجابٌ for إِوْجابٌ	مُوجِبٌ	مُوجَبٌ
أَتَمَّ 'he completed'	يُتِمُّ	إِتْمامٌ	مُتِمٌّ	مُتَمٌّ
أَلْقَى 'he put down'.	يُلْقِي	إِلْقايٌ for إِلْقاءٌ	مُلْقٍ (المُلْقِي)	مُلْقًى (المُلْقَى)

#(2) The verb أَعْطَى 'he gave' is from *bâb ?af'ala.* The *mudâri'* is يُعْطِي ,the *masdar* is إِعْطاءٌ , the *amr* is أَعْطِ , the *ism al-fâ'il* is مُعْطٍ , and the *ism al-maf'ûl* is مُعْطًى .

It takes two objects, e.g., أَعْطَيْتُ بلالاً ساعةً 'I gave Bilal a watch.' In the Qur'an : إِنّا أَعْطَيْنَاكَ الْكَوْثَرَ 'We have indeed given you abundance.'

The objects may be pronouns, e.g., مَنْ أَعْطاكَهُ؟ 'Who gave it to you?'

أَعْطانِيهِ المدرِّسُ 'The teacher gave it to me.'

#(3) وَلَوْ means 'even if', e.g.,

اشْتَرِ هذا المُعْجَمَ وَلَوْ كانَ غالِياً 'Buy this dictionary even if it is expensive.'

أُحْضُرِ الامْتحانَ وَلَوْ كُنْتَ مريضاً 'Attend the examination even if you are sick.'

لَنْ أَسْكُنَ هذا البيتَ وَلَوْ أَعْطَيْتَنِيهِ مَجّاناً 'I will not live in this house even if you give it to me free.'

Note that the verb after وَلَوْ is *madî.*

#(4) لامُ الابْتداء is a *lâm* with a *fathah* prefixed to the *mubtada'* for the sake of

emphasis, e.g., وَلَذِكْرُ اللهِ أَكْبَرُ 'And indeed the remembrance of Allah is the greatest' (Qur'an, 29:45).

وَلأَمَةٌ مُؤْمِنَةٌ خَيْرٌ مِنْ مُشْرِكَةٍ وَلَوْ أَعْجَبَتْكُمْ 'And indeed a believing slave girl is better than a *mushrikah* when though she might be pleasing to you' (Qur'an, 2:221).

This *lâm* is not to be confuesd with the preposition لِـ which has a *kasrah*, but takes a *fathah* when prefixed to a pronoun, e.g., لَـهُ، لَكَ، لَها، لَكُم. The لامُ الابْتداء does not change the ending of the *mubtada'*.

#(5) The verb أَصْبَحَ is a sister of كَانَ. It means 'to become in the morning', e.g., أَصْبَحَ حامدٌ مريضاً 'Hamid fell ill in the morning.' Here حامدٌ is the *ism* of أَصْبَحَ and مريضاً is its *khabar*. And in أَصْبَحْتُ نَشيطاً 'I became active in the morning' the pronoun تُ is the *ism*.

It is also used in the sense of just 'he became' without reference to the timing, e.g., فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بنعمته إخْوانــــاً 'He united your hearts, and you became brothers by His grace' (Qur'an, 3:103).

#(6) أَوْشَكَ is a sister of كَانَ. Its *mudâri'* is يُوشِكُ. It means 'he is about to...', e.g., يُوشِكُ الطلابُ أَنْ يَرْجِعُوا إلى بلادهم في الإجـــازة 'The students are about to return to their countries in the holdays.' Here الطُّـــلاَّبُ is its *ism*, and the *masdar mu'awwal*[1] (أَنْ يرجعوا) is the *khabar*. Its *khabar* is always a *masdar mu'awwal,* i.e., أَنْ + the *mudâri'*. Here is another example : أُوشِكُ أنْ أَتَزَوَّجَ 'I am about to get married.' Here its *ism* is the *damîr mustatir* (hidden pronoun) أَنا in the verb أُوشِكُ.

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[1]- For the *masdar mu'awwal*(المَصْدَرُ المُؤَوَّلُ) see L 10 in this Book.

#(7) يُرِيدُهَا لِأَمْرٍ مَا. Here the word مَا is an adjective meaning 'some' or 'certain'. لِأَمرٍ مَا means 'for some reason.' Here are some more examples : أَعْطِنِي كِتَاباً مَا 'Give me some book.' -- رَأَيْتُهُ فِي مَكَانٍ مَا 'I have seen him somewhere.' -- سَتَفْهَمُ هَذَا يَوماً مَا 'You will understand this some day.'

This ما is called ما النَّكِرَةُ التَّامَّةُ المُبْهَمَةُ 'the completely indefinite and vague *mâ*'.

#(8) The *alif* of ابْن is omitted in writing also if it is between the names of the son and the father, e.g., مُحَمَّدُ بْنُ وِلْيَم 'Muhammad son of William'. This omission is subject to the following two conditions :

a) the father's name should not be preceded by any title. If it is preceded by a title, the *alif* should be retained, e.g., الحَسَنُ بْنُ عَلِيٍّ 'Hasan son of 'Ali', but الحَسَنُ ابْنُ الإمامِ عَلِيٍّ.

b) all the three words should be in the same line, g., خَالِدُ بْنُ الوَلِيدِ. If they are in different lines, the *alif* is not be omitted, e.g., خالِدُ ابْنُ
الوليد.

Note that the word preceding ابْن loses its *tanwîn*, e.g. بِلالُ بْنُ حامِدٍ (Bilâl-u bn-u Hâmid-in), *not* بِلالٌ بْنُ حامِدٍ (Bilâl-un bn-u Hâmid-in).

EXERCISES

1) Answer the following questions.
2) Write the *mudâri'* and the *masdar* of each of the following verbs as shown in the example.
3) Write the *amr* of each of the following verbs as shown in the example.
4) Write the *ism al-fâ'il* of each of the following verbs.
5) Write the *ism al-maf'ûl* of each of the following verbs.
6) Underline in the following examples verbs belonging to *bâb ?af'ala*, and their various derivatives.
7) Point out the verbs belonging to *bâb ?af'ala* and their derivatives occurring in the main lesson.

8) Answer the following questions using pronouns as the two *maf'ûls* as shown in the example.

9) Learn the use of وَلَوْ in the following examples.

10) Learn the use of *lâm al-ibtidâ'* in the following examples.

11) Rewrite the following sentences using أَصْبَحَ.

15) Give the plural of each of the following nouns[1].

16) Give the *mâḏî* of يَأْبَى .

17) Use each of the following words and expressions in a sentence of your own.

LESSON 18

In this lesson we learn the following :

#(1) Verbs are either transitive or intrasitive. A trasitive verb (الفِعْلُ المُتَعَدِّي) needs a subject which does the action, and an object which is affected by the action, e.g., قَتَلَ الجُنْدِيُّ الجاسُوسَ 'The soldier killed the spy.' Here the soldier did the killing, so the word الجُنْــــــدِيُّ is the *fâ'il* (the subject), and the one affected by the killing is the spy. So the word الجاسُوسَ is the *maf'ûl bihi* (the object).

Here is another example : بَنَى إبراهيمُ عليه السَّلامُ الكَعْبَةَ 'Ibrahim (peace be on him) built the Ka'bah.'

An intrasitive verb (الفِعْلُ اللازِمُ) needs only a subject which does the action. Its action is confined to the subject, and does not affect others, e.g., فَرِحَ المدرِّسُ 'The teacher was happy.' -- خَرَجَ الطُّلاَّبُ 'The students went out.'

[1]- 12, 13 & 14 are not questions.

The subject of certain verbs affect others but not directly. They do this with the help of prepositions, e.g., 'I looked *at* him', 'We believe *in* God.' This happens in Arabic also, e.g.,

غَضِبَ المُدَرِّسُ علَى الطَّالِبِ الكَسْلانِ 'The teacher got angry with the lazy student.'

ذَهَبْتُ بِالمَرِيضِ إلى المُسْتَشفَى 'I took the patient to the hospital.'

نَظَرْتُ إلَى الجَبَلِ 'I looked at the mountain.'

فَمَنْ رَغِبَ عَنْ سُنَّتِي فَلَيْسَ مِنِّي 'Whoever dislikes my way is not of me' (hadîth).

أُرِيدُ أنْ أَطَّلِعَ علَى مَنْهَجِ مَدْرَسَتِكَ 'I want to look into the syllabus of your school.'

لا أَرْغَبُ فِي السَّفَرِ هذا الأُسْبُوعَ[1] 'I don't like to travel this week.'

The object of such a verb is called المَفْعُولُ غَيْرُ الصَّرِيحِ (indirect object). It is *majrûr* because of the preposition, but it is in the place of *nasb*(فِي مَحَلِّ نَصْبٍ).

#(2) How to make an intransitive verb transitive?

We say in English '**Rise** and **raise** your hand'. *Rise* is intransitive, and by changing the pattern of the verb we get *raise* which is transitive. But this kind of change is very rare in English. In Arabic it is very common. An intransitive verb can be made transitive by changing it to :

a) *bâb* ***fa''ala*** (فَعَّلَ), e.g., نَزَلَ (nazala) 'he got down' : نَزَّلَ (nazzala) 'he brought down'. نَزَلْتُ من السيّارةِ، ثُمَّ نَزَّلْتُ الطفلَ 'I got down from the car, then I took down the child'.

This process of changing an intransitive verb into a transitive verb by doubling the second radical is called التَّضْعِيفُ (doubling).

b) *bâb* ***?af'ala*** (أَفْعَلَ), e.g., جَلَسَ (jalasa) 'he sat' : أَجْلَسَ (**?**ajlasa) 'he seated (him)'. جَلَسْتُ فِي الصَّفِّ الأَوَّلِ، وأَجْلَسْتُ الطِّفْلَ بِجانِبِي 'I sat in the first row and I seated the child by my side.'

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[1]- Note that رَغِبَ فِي الشَّيْءِ means to like a thing, and رَغِبَ عَنِ الشَّيْءِ means to dislike it.

The *hamzah* which is prefixed to the verb in *bâb ?af'ala* is called هَمْزَةُ التَّعْدِيَةِ (the transitive *hamzah*).

Certain verbs can be changed to both these *abwâb*, e.g., نَزَلَ : نَزَّلَ and أَنْزَلَ.

Most verbs can be changed to either of these. One must learn this from books and dictionaries.

If a transtive verb is transferred to any of these two *abwâb* it becomes doubly transitive, and takes two objects, e.g.,

دَرَسْتُ اللغةَ العربيّةَ 'I studied *Arabic*.' Here the verb دَرَسَ has one object, اللُّغَةَ.

دَرَّسْتُكَ اللغةَ العرَبيَّةَ 'I taught *you Arabic*.' Here it has two objects : كَ and اللغةَ.

سَمِعَ المدرِّسُ القرآنَ 'The teacher listened to the *Qur'an*.'

أَسْمَعَ الطُّلاَّبُ المدرِّسَ القرآنَ 'The students read out *Qur'an* to the *teacher*.' (Literally, 'The students made the teacher listen to the Qur'an).

#(2) أَرَى (**?arâ**) 'he showed' is ***bâb ?af'ala*** from رَأَى 'he saw'. It was originally أَرْأَى (**?ar?â**) but the second *hamzah* has been omitted. The *muḏâri'* is يُـري (**yurî**), and the *amr* is أَرِ (**?ari**). This is how the *amr* is *isnad*ed to the other pronouns of the second person :

أَرِنـي هذا الكتابَ يا عليُّ. أَرُونـي هذا الكتابَ يا إخـوانُ.
أَرِيـني هذا الكتابَ يا مريَمُ. أَرِيـنَني هذا الكتابَ يا أخَوات.

#(3) We have just seen that when a verb is transferred to ***bâb fa''ala*** it becomes transitive, e.g., نَزَّلَ from نَزَلَ. If the verb is already transitive with one object it becomes doubly transitive with two objects, e.g. دَرَّسَ from دَرَسَ.

This *bâb* also signifies an extensive or intensive action. In Arabic the first is called التَّكْثِيرُ, and the second المُبالَغَةُ.

a) An **extensive** action is one done on a large scale, or done repeatedly, e.g., قَتَلَ المُجْرِمُ رجـلاً 'The criminal killed a man', but قَتَّلَ المُجرِمُ أَهْلَ القَرْيَةِ 'The

criminal massacred the people of the village.'

جُلْـــتُ في هـــذا البَلَـــد 'I went round this country', but جَوَّلْتُ في مَشارِقِ الأَرْضِ ومَغارِبِها 'I travelled extensively all over the world.'

فَتَحْتُ البابَ 'I opened the door', but فَتَّحْتُ أَبْوابَ الفُصُولِ 'I opened the doors of the classrooms.'

عَدَّ الرَّجُـــلُ مالَـــهُ 'The man counted his money', but عَدَّدَ الرجُلُ مالَهُ 'The man repeatedly counted his money.'

b) An **intensive** action is one done thoroughly and with great force, e.g., كَسَرْتُ الكُوبَ 'I broke the glass', but كَسَّرتُ الكوبَ 'I smashed the glass.'

قَطَعْتُ الحَبْلَ 'I cut the rope', but قَطَّعْتُ الحَبْلَ 'I cut the rope to pieces.'

Note the the extensive action affects a number of objects, or one object a number of times, whereas an intensive action affects only one object only once but with great force.

#(4) إيَّاكَ والكلابَ means 'Beware of dogs!' This is called التَّحْذيرُ (warning). Note that the noun after the *wâw* is *mansûb*. إيّاكَ is for masculine singular. For masculine plural it is إيّاكُمْ, for feminine singular إيّاكِ and for feminine plural إيّاكُنَّ.

Here is a hadîth : إيّاكُمْ والحَسَدَ، فَإِنَّ الحَسَدَ يَأْكُلُ الحسَنات كَمَا تَأْكُلُ النَّارُ الحَطَبَ 'Beware of jealousy, for jealousy eats up good deeds just as fire eats up the firewood.'

#(5) إنَّما أنا مدرِّسٌ means 'I am only a teacher', i.e., I am a teacher, and nothing else. إنَّمـــا is إنَّ plus ما. This is ما is called ما الكافّةُ i.e., the preventive *mâ*, because it prevents إنَّ from rendering the following noun *mansûb*. We say إنَّـــمَـــا الأَعْمـــالُ بالنِّيّـــات 'Actions are judged only by the intentions.' Here الأَعْمـــالُ is *marfû'* and not *mansûb*. Unlike إنَّ the word إنَّما is used in a

verbal sentence as well, e.g., إِنَّما يَكْذِبُ 'He is only telling a lie.'

In the Qur'an (9:18) : إِنَّما يَعْمُرُ مَساجِدَ اللهِ مَنْ آمَنَ بِاللهِ والْيَوْمِ الآخِرِ 'Only those tend the mosques of Allah who believe in Allah and the Last Day.'

#(6) وَاللهِ 'By Allah' is an oath[1]. In Arabic it is called القَسَمُ, and the statement that follows the *qasam* is called *jawâb al-qasam* (جَوابُ القَسَمِ). If the *jawâb al-qasam* commences with a *mâḏî* and is affirmative, it should take the emphatic لَقَدْ , e.g., وَاللهِ لَقَدْ فَرِحْتُ كثيراً 'By Allah, I was greatly delighted.' If, however, the verb is *mâḏî* but negative, it does not take the emphatic particle, e.g., وَاللهِ ما رأيْتُـــهُ 'By Allah, I did not see him[2].'

#(7) The verb أَمْسَـــى is a sister of كَانَ. It means 'he became in the evening', e.g., أَمْسَى الجَوُّ لَطيفاً 'The weather became fine in the evening.' Here الجَوُّ is its *ism*, and لَطيفاً is its *khabar*. See أَصْبَحَ in L 17.

#(8) إِنَّ بي صُداعاً شَديداً 'I am suffering from severe headache.'

ماذا بِكِ يا زَيْنَبُ؟ 'What are you suffering from, Zainab?'

Note that many words denoting disease are on the pattern of فُعالٌ (**fu'âl**), e.g., صُداعٌ 'headache', زُكامٌ 'cold', دُوارٌ 'vertigo', سُعالٌ 'cough'.

#(9) One of the patterns of the *maṣdar* is فَعَالٌ (**fa'âl**), e.g., ذَهابٌ 'going' from ذَهَبَ -- نَجَاحٌ 'success' from نَجَحَ.

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[1]- The *wâw* used for oath is a preposition, that is why the noun following it is *majrûr*. It should not be confused with *wâw al-'atf* (وَاوُ العَطْفِ) which means 'and'.

[2]- See L 2

#(10) The plural of طَرِيقٌ is طُرُقٌ ; and the plural طُرُقٌ is طُرُقَاتٌ. This is called جَمْعُ الجَمْعِ (plural of plural). Some nouns have جَمْعُ الجَمْعِ, e.g.,

مَكَانٌ 'place' → أَمْكِنَةٌ → أَماكِنُ --- سِوَارٌ 'bracelet' → أَسْوِرَةٌ → أَساوِرُ.

يَدٌ 'hand' → أَيْـــدٍ → أَيادٍ.

The جَمْعُ الجَمْعِ mostly has the meaning of the plural. But in some cases it has a different meaning, e.g., أَيْـــدٍ means 'hands', but أَيادٍ means 'favours' -- بُيُوتٌ means 'houses', but بُيُوتَاتٌ means 'respectable families'.

#(11) دَرَى 'he knew', أَدْرَى 'he made (him) know', i.e., 'he informed (him)'. وما أَدْرَاكَ أَنَّه يكـــذِبُ؟ 'And what informed you that he is telling a lie?' = 'How did you come to know that he is telling a lie?' In the Qur'an (97:1-3) : إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ القَدْرِ* وَمَا أَدْرَاكَ ما لَيْلَةُ القَدْرِ* لَيْلَةُ القَدْرِ خَيْرٌ مِنْ أَلْفِ شَـــهْرٍ 'We heve indeed revealed it on the Night of Decree. And what will inform you what the Night of Decree is. The Night of Decree is better than a thousand months.'

This expression has been used in the Qur'an about thirteen times.

#(12) The meaning of the poetic line :

ولَمْ أَرَ كَالمَعْرُوفِ : أما مَذاقُـــهُ فَحُلْوٌ، وأما وَجْهُـــهُ فَجَمِيلُ[1]

'I have not seen anything like a good deed : its taste is sweet, and its face is beautiful.'

EXERCISES

General :

Answer the following questions.

Transitive and intransitive verbs :

Sort out the transitive and the intransitive verbs in the following sentences.

Changing the intransitive to transitive verbs:

1) Use each of the following verbs in two sentences : in the first as it is, and in the second after changing it to *bâb ?af 'ala*.

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[1]- The word جَمِيلٌ should have the *tanwîn*, but it has been omitted for metrical reasons.

2) Use each of the following verbs in two sentences : in the first as it is, and in the second after changing it to *bâb fa''ala*.
3) By what process have the underlined verbs in the following sentences been rendered transitive?

The verb أَرَى (he showed) :

1) Oral exercise: One students tell the other أَرِنِي كِتابَكَ, and the other replies saying either سَأُرِيكَـــهُ بعدَ قليلٍ , or لا أُرِيكَـــهُ [1].

2) Oral exercise : The teacher says to a student أَأَرَيْــتَــنِي دَفْتَرَكَ؟ 'Did you show me your notebook?' He replies saying نَعَمْ، أَرَيْــتُــكَــهُ 'Yes, I showed it to you[2].'

***Bâb fa''ala* denotes extensive and intensive action :**
Underline the verbs belonging to *bâb fa''ala* in the following *âyât*, and specify their meanings.
***Tahdhîr* :**
Form examples of *tahdhîr* with the help of the following words.
Qasam :
Use each of the following sentences as *jawâb al-qasam*.

The verb أَمْسَى :

Rewrite the following sentences using أَمْسَى.

إنَّ بي صُداعاً :

1) Write the *i'râb* (grammatical analysis) of إنَّ بي صُداعاً.

2) Answer each of the following questions using the name of the disease mentioned in front of it in brackets.
General :
1) Give the *masdar* of each of the following verbs.
2) Use each of the following words in a sentence of your own.

3) Oral exercise : Each student says to his colleague something like سيَرْجِعُ المديرُ غداً. And he replies saying وما أَدْراكَ أَنَّه يرجعُ غداً؟.

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[1] - A female student says to another أرِيــني كتابَكِ. She replies سأُرِيــكِــه بعدَ قليلٍ / لا أُرِيــكِــه.

[2] - The teacher says to the female student أأَرَيْــتِــنِي دفترَكِ؟ (?a ?araitinî daftaraki).

LESSON 19

In this lesson we learn lesson the following :

#(1) *Bâb* فَاعَلَ (**fâ'ala**) : In this *bâb* an *alif* is added after the first radical, e.g., قَابَلَ 'he met', سَاعَدَ 'he helped', حَاوَلَ 'he tried', رَاسَلَ 'he corresponded', شَاهَدَ 'he watched', لاَقَى 'he met'.

The ***mudâri'*** **:** As the verb is made up of four letters, the حَرْفُ الْمُضَارَعَةِ takes *dammah*, e.g., يُقَابِلُ (y**u**-qâbil-u), يُسَاعِدُ , يُحَاوِلُ, يُلاَقِي.

The ***amr*** : After omitting the حَرْفُ الْمُضَارَعَةِ and the case-ending from تُقَابِلْ we get قَابِلْ (tu-**qâbil**-u : qâbil). The *yâ'* is omitted from the *nâqis* verb. So the *amr* of تُلاقِي is لاَقِ.

The ***masdar*** : This *bâb* has two *masdar*s :

a) one is on the pattern of مُفَاعَلَةٌ (**mufâ'alat**-un), e.g., سَاعَدَ : مُسَاعَدَةٌ 'help' -- قَابَلَ : مُقَابَلَةٌ 'meeting' -- حَاوَلَ : مُحَاوَلَةٌ 'trying'.

In *nâqis* verbs **-aya-** is changed to **-â-** , e.g., لاَقَى : مُلاَقَاةٌ (mulâqât-un) for the original مُلاَقَيَةٌ (mulâq**ayat**-un) -- بَارَى : مُبَارَاةٌ 'contest, match' (mubârât-un) for the original مُبَارَيَةٌ (mubâr**ayat**-un).

b) The other is on the pattern of فِعَالٌ (**fi'âl**-un), e.g., جَاهَدَ : جِهَادٌ 'striving' -- نَافَقَ : نِفَاقٌ 'hypocrasy'. In the *nâqis* verbs the *yâ'* is changed to *hamzah*, e.g., نَادَى : نِدَاءٌ 'calling' (nidâ'-un) for the original نِدَايٌ (nidâ**y**-un).

The ***ism al-fâ'il*** : يُرَاسِلُ : مُرَاسِلٌ (**mu**râsil-un) 'correspondent' -- يُشَاهِدُ : مُشَاهِدٌ 'viewer' -- يُلاَقِي : مُلاَقٍ (**mu**lâqi-n) 'one who meets' -- يُنَادِي : مُنَادٍ (**mu**nâdi-n) 'one who calls'.

The ***ism al-maf'ûl*** : This is just like the *ism al-fâ'il* except that the second radical has *fathah*, e.g., يُرَاقِبُ : مُرَاقِبٌ (murâqib-un) 'one who observes' :

مُرَاقَبٌ (murâqab-un) 'one who is observed' -- يُخَاطِبُ : مُخَاطِبٌ (mukhâṯib-un) 'one who addresses' : مُخَاطَبٌ (mukhâṯab-un) 'one who is addressed' -- يُبَارِكُ 'he blesses' : مُبَارَكٌ (mubârak-un) 'blessed' -- يُنَادِي : مُنَادٍ (munâdi-n) 'one who calls' : مُنَادًى (munâda-n) 'one who is called'.

The noun of place and time : It is the same as the *ism al-maf'ûl*, e.g., يُهَاجِرُ 'he migrates' : مُهَاجَرٌ (muhâjar-un) 'place of migration'.

#(2) We have seen *lâm al-ibtidâ'* in L 17, e.g., لَبَيْتُكَ أَجْمَلُ 'Indeed your house is more beautiful.' Now if we want to use إِنَّ also in this sentence, the *lâm* has to be pushed to the *khabar* as two particles of emphasis cannot come together in one place. So the sentence becomes : إِنَّ بيتكَ لأَجْمَلُ 'Indeed your house is more beautiful.' After its removal from its original position the *lâm* is no longer called *lâm al-ibtidâ'*. It is now called اللاَّمُ المُزَحْلَقَةُ (the displaced *lâm*).

A sentence with both إِنَّ and the *lâm* is more emphatic than one with إِنَّ or the *lâm* only.

Here are some examples : إِنَّ أَوْهَنَ البُيُوتِ لَبَيْتُ الْعَنْكَبُوتِ 'Indeed the frailest of houses is the spider's house' (Qur'an, 29:41).

إِنَّ إِلَهَكُمْ لَوَاحِدٌ 'Indeed your God is One' (Qur'an, 37:4).

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ 'Indeed the first sanctuary appointed for mankind is the one which is in Bakkah (Makkah)' (Qur'an, 3:96).

إِنَّ أَنْكَرَ الأَصْوَاتِ لَصَوْتُ الحَمِيرِ 'Indeed the harshest of all voices is the voice of the ass' (Qur'an, 31:19).

#(3) The particle قَدْ is prefixed to the verb, both *mâḏî* and *muḏâri'*.

a) With the *mâḏî* it denotes certainty (التَّأْكِيدُ), e.g., قَدْ دَخَلَ المدرِّسُ الفصْلَ 'The teacher has already entered the class.' قدْ فاتَتْكَ دُرُوسٌ 'You did miss many

lessons.'

b) With the *mudâri'* it denotes one of the following things :

1) doubt or possibility (الشَّـكّ والاحتمـال), e.g., قَدْ يَعُودُ المُدِيرُ غـداً 'The headmaster *may* return tomorrow.' -- قَدْ ينـزلُ المَطَرُ اليومَ 'It *may* rain today.'

2) rarity or paucity (التَّقْلِيل), i.e., it conveys the sense of 'sometimes', e.g., قَدْ ينْجَحُ الطالبُ الكَسْلانُ 'A lazy student *sometimes* passes the examination.' -- قَدْ يصْدُقُ الكَذُوبُ 'A liar *sometimes* tells the truth.'

3) certainty (التحْقيق), e.g., وَقَدْ تَعْلَمُونَ أَنِّي رَسُولُ اللهِ إِلَيْكُمْ 'While you know for sure that I am the messenger of Allah to you' (Qur'an, 61:5).

#(4) The plural of ذو is ذَوُو. It is declined like the sound masculine plural, i.e., its *raf'*-ending is *wâw*, and *nasb/jarr*-ending is *yâ'*, e.g.,

raf' : ذَوُو القُرْبَى أَحَقُّ بمُساعَدَتك 'Relatives deserve your help more.' Here ذَوُو is *marfû'* as it is *mubtada'*, and the *raf'*-ending is *wâw*. (dhawû)

nasb : سَـاعِدْ ذَوِي العِلْـم 'help people of knowledge.' Here ذَوِي is *mansûb* because it is *maf'ûl bihi*, and the *nasb*-ending is *yâ'*. (dhawî)

jarr : سَأَلْتُ عـنْ ذَوِي الحاجـات 'I asked about needy people.' Here ذَوِي is *majrûr* because it is preceded by a preposition, and the *jarr*-ending is *yâ'*. (dhawî)

#(5) We have learnt لَكِنَّ in Book Two (L 3). It is a sister of إِنَّ, and its *ism* is *mansûb*, e.g., جاء بلالٌ، لَكِنَّ حامداً لم يَجِئْ 'Bilal came, but Hamid did not.' Its *nûn* has *shaddah,* but it is also used without the shaddah, i.e., لَكِنْ (**lâkin**), and in this case it loses two of its chracteristics :

a) It does not render the noun following it *mansûb*, e.g., جاءَ المدرِّسُ، لَكِنِ الطُّـلاَّبُ مـا جـاءوا 'The teacher came but the students did not come.' Here الطُّـلاَّبُ is *marfû'*. In the Qur'an (19:38) : لَكِنِ الظَّالِمُونَ الْيَوْمَ فِي ضَلَالٍ مُبِينٍ

'But the wrong-doers are today in manifest error.' Note الظَّالِمُونَ not الظَّالِمِينَ.

b) It may also be used in a verbal sentence, e.g., غابَ عليٌّ، ولَكِنْ حَضَرَ أحْمَدُ 'Ali was absentt, but Ahmad attended.' In the Qur'an (2:12) وَلَكِنْ لا يَشْعُرُون 'But they do not perceive.'

#(6) The كَ in ذَلِــكَ، تِلْــكَ، أُولَئِــكَ may be replaced with كِ، كُمْ and كُنَّ according to whom you are speaking to, e.g.,

لِمَنْ ذلكَ البيتُ يا بــلالُ؟ لِمَنْ ذَلِــكُمُ البيتُ يا إخوانُ؟

لِمَنْ ذَلِــكِ البيتُ يا مريمُ؟ لِمَنْ ذَلِــكُنَّ البيتُ يا أخوات؟

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تِلْــكَ الساعةُ جميلةٌ يا حامد. تِلْــكُمُ الساعة جميلةٌ يا إخوان.

تِلْــكِ الساعةُ جميلة يا مريمُ. تِلْــكُنَّ الساعةُ جميلةٌ يا أخَوات.

This is called تَصَرُّفُ كافِ الخطاب, and it is optional.

In the Qur'an :

ذَلِكُمْ خَــيْرٌ لَكُــمْ 'That is better for you.' -- أَكُفَّارُكُمْ خَيْرٌ مِنْ أُولَئِكُمْ 'Are your unbelievers better than those?'(54:43). -- قَالَ كَذَلِكَ 'He said, "Thus it will be"' (19:21). -- وَنُودُوا أَنْ تِلْكُمُ الجَنَّةُ أُورِثْــتُــمُوها بِما كُنْتُمْ تَعْمَلُــونَ 'It will be announced to them, "This Paradise you have inherited for what you used to do"' (7:43).

#(7) the *mudâri'* is sometimes used for the *amr* as in the Qur'an (61:11) تُؤْمِنُونَ بِاللهِ وَرَسُــولِه . Here تُؤْمِنُونَ is for آمِنُوا 'believe'. That is why يَغْفِرْ in the next *âyah* is *majzûm*[1].

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[1]- For الجَزْمُ بالطَّلَب see L 13.

#(8) One of the *masdar* patterns is : فِعَالَةٌ (**fi'âlat**-un), e.g., عَادَ : عِيَادَةٌ 'visiting the sick' -- قَرَأَ : قِرَاءَةٌ 'reading'.

#(9) مُضِيٌّ 'lapse, passing' is the *masdar* of مَضَى . It is on the pattern of فُعُولٌ, and is originally مُضُوِيٌ (**mudûy**-un), but because of the final *yâ'*, the *wâw* has been changed to *yâ'*, and the *dammah* of the ض subsequently changed to *kasrah*, and the word became مُضِيٌّ (**mudiyy**-un).

#(10) The broken plural pattern فَعَالِلُ (**fa'âlil**-u) like فَنَادِقُ، دَفَاتِرُ is called مُنْتَهَى الجُمُوعِ, and its singular form has four letters[1] (فُنْدُقٌ، دَفْتَرٌ). If the plural of a word with more than four letters is formed on this pattern, only four letters are retained in the plural and the rest are dropped, e.g., بَرْنَامَجٌ 'programme' has six letters. Its plural is بَرَامِجُ . Note that the letters ن and *alif* have been dropped.

Here are some more examples : سَفَرْجَلٌ 'quince' : سَفَارِجُ -- عَنْكَبُوتٌ 'spider' : عَنَاكِبُ -- عَنْدَلِيبُ 'nightingale' : عَنَادِلُ -- مُسْتَشْفًى 'hospital' : مَشَافٍ [2].

#(11) The plural of خَطِيئَةٌ is خَطَايَا. Here are some example of this pattern : هَدِيَّةٌ 'gift' : هَدَايَا -- مَنِيَّةٌ 'fate, death' : مَنَايَا -- زَاوِيَةٌ 'angle' : زَوَايَا .

EXERCISES

1) Answer the following questions.
2) Point out the verbs belonging to *bâb* فَاعَلَ occurring in the main lesson.
3) Write the *mudâri'*, the *amr* and the *masdar* of each of the following verbs.

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[1] - The plural pattern فَعَالِيلُ is also called مُنْتَهَى الجُمُوعِ, e.g., فِنْجَانٌ : فَنَاجِينُ -- دُكَّانٌ : دَكَاكِينُ .

[2] - مُسْتَشْفًى also has a sound feminine plural : مُسْتَشْفَيَاتٌ.

4) Give the *masdar* of each of the followung verbs on the pattern of فِعَّال.

5) Give the *ism al-fâ'il* of each of the followung verbs.
6) Give the *ism al-fâ'il* and the *ism al-maf'ûl* of the following verb.

7) Point out in the following sentences the verbs belonging to *bâb* فَاعَلَ and their derivatives[1].

14) Write the *masdar* of each of the following verbs on the pattern of فَعَالَة.

15) Give the *masdar* of هَوَى يَهْوِي bearing in mind the *masdar* of مَضَى يَمْضِي.

17) Give the plural of each of the following nouns on the pattern of خَطَايَا.

18) Give the verb from which the comparative أَوْهَن is derived, and give its *mudâri'* and *masdar*.
Also give four *âyât* in which this verb or one of its derivatives occurs.
19) Give the *mudâri'* of each of the following verbs.

LESSON 20

In this lesson we learn the following :
#(1) *Bâb* تَفَعَّلَ. This *bâb* is formed by prefixing **ta** to *bâb* فَعَّلَ (**ta** + **fa''ala**), e.g., تَعَلَّمَ 'he learnt' -- تَكَلَّمَ 'he spoke' -- تَغَدَّى 'he had lunch' -- تَلَقَّى 'he received'.

The *mudâri'* : As the verb is made up of five letters, the حَرْفُ الْمُضَارَعَةِ takes *fathah*, e.g., يَـتَـكَلَّمُ (**ya-takallam-u**), يَـتَـلَقَّى (**ya-talaqqâ**).

This *bâb* commences with a **tâ'**, and if the حَرْفُ الْمُضَارَعَةِ is a **tâ'**, two **tâ's** come together, and this combination is somewhat difficult to pronounce. That is why one of the *tâ's* may be omitted in literary writings. Here are two

[1]- Numbers omitted are not questions.

examples from the Qur'an : تَـنَـزَّلُ الْمَلائِكَةُ والرُّوحُ فيها 'The angels and the Spirit (Jibrîl) descend therein' (97:4). Note تَنَزَّلُ for تَـتَـنَـزَّلُ.

وَلاَ تَجَسَّسُوا 'Do not spy' (49:12). Note لاَ تَجَسَّسُوا for لاَ تَـتَـجَـسَّـسُوا.

The ***amr*** : It is formed by omitting the حَرْفُ الْمُضارَعَة and the case-ending, e.g., تَـتَـكَلَّمُ : تَكَلَّمْ (ta-**takallam**-u : **takallam**). The *nâqis* verb drops the final *alif* (which is written *yâ'*), e.g., تَـتَـغَـدَّى (ta-**taghaddâ**) : تَغَدَّ (**taghadda**) 'have lunch!'

The ***masdar*** : The *masdar* of thie *bâb* is on the pattern of تَفَعُّل (**tafa''ul**-un), e.g., تَحَدَّثَ 'he spoke' : تَحَدُّثٌ 'speaking' -- تَذَكَّرَ 'he remembered' : تَذَكُّر 'remembering'. In the *nâqis* verb, because of the final *yâ'* the *dammah* of he second radical changes to *kasrah*, e.g., تَلَقَّى 'he received' : تَلَقٍّ (التَّلَقِّي) (talaqqi-n for talaqq**uy**-un).

The ***ism al-fâ'il*** : It is formed by replacing the حَرْفُ الْمُضارَعَة with **mu-.** The second radical has *kasrah* in the *ism al-fâ'il* and *fathah* in *the ism al-maf'ûl* , e.g., يَـتَـعَلَّمُ : مُـتَـعَلِّمٌ -- يَتَزَوَّجُ : مُتَزَوِّجٌ (**ya**-tazawwaj-u : **mu**tazawwij-un). Here is an example of the *ism al-maf'ûl :* يَتَكَلَّمُ : مُتَكَلَّمٌ (**mu**takallam)'one who is spoken to.'

The noun of place and time : It is the same as the *ism al-maf'ûl,* e.g., مُتَـوَضَّـأٌ 'place of wudû' ', مُـتَـنَـفَّسٌ 'breathing place'.

This *bâb* denotes, among other things, *mutâwa'ah* (الْمُطاوَعَة) which means that the object of a verb becomes the subject, e.g., زَوَّجَني أَبي زَيْنَبَ 'My father married me to Zainab.' Here 'my father' is the subject. There are two objects 'me' and 'Zainab'. Now if *bâb taf''ala* is used, 'I' become the subject, and 'Zainab' becomes the object; and 'my father' has no role at all : تَزَوَّجْتُ زَيْنَبَ 'I married Zainab.'

Here is another example : عَلَّمَني بِلالٌ السِّباحَةَ 'Bilal taught me swimming.'

تَعَلَّمْتُ السِّباحَةَ 'I learnt swimming.'

#(2) لَمَّا سَمِعْتُ الأذانَ ذهبتُ إلى المسجد 'When I heard the adhân I went to the mosque.' Here لَمَّا is a zarf al-zamân meaning 'when'. The verb following it and its *jawâb* should be *mâdî*, e.g., لَمَّا تُوُفِّيَتْ رُقَيَّةُ تَزَوَّجَ أُخْتَها 'When Ruqayyah died he married her sister.' In the Qur'an (6:77) : فَلَمَّا رأى القَمَرَ بازِغاً قَالَ هَذَا رَبِّي 'When he saw the moon rising he said, "This is my lord".' This لَمَّا is called لَمَّا الحِينِيَّةُ (*lammâ* of time). It should not be confused with لَمَّا meaning 'not yet'[1] which is called لَمَّا الجازِمَةُ.

#(3) The word نَحْنُ 'we' sometimes needs specification, e.g., نَحْنُ الطُّلابَ 'we the students', نَحْنُ التُّجارَ 'we the merchants', نَحْنُ المُسلمينَ 'we the Mulims'. This process is called الاخْتِصاصُ, and the noun that follows نَحْنُ is called المَخْصُوصُ . As you can see this noun is *mansûb*, because it is the *maf'ûl bihi* of a supposed verb, أَخُصُّ 'I specify, I mean'. Here are some examples :

نَحْنُ الهُنودَ نَتكَلَّمُ عدَّةَ لُغاتٍ 'We Indians speak a number of languages.'

نَحْنُ المُسلمينَ لا نأكُلُ لَحْمَ الخِنْزيرِ 'We Muslims do not eat pork.'

نَحْنُ الطَّلَبَةَ المُتَفَوِّقِينَ حَصَلْنا على جَوائِزَ 'We the outstanding students received prizes.'

نَحْنُ وَرَثَةَ المُتَوَفَّى نُوافِقُ على ذلك 'We the heirs of the deceased agree to that.'

EXERCISES

1) Answer the following questions.

2) Point out the verbs belonging to *bâb* تَفَعَّلَ and their derivatives occurring in the main lesson.

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[1] - See Book Two (L 21).

3) Write the *mu<u>d</u>âri'*, the *amr*, the *ism al-fâ'il*, and the *ma<u>s</u>dar* of each of the following verbs.
4) Write the *mu<u>d</u>âri'*, the *amr*, and the *ma<u>s</u>dar* of each of the following verbs.
6) Point out in the following sentences the verbs belonging to *bâb **tafa''ala*** and their derivatives.
8) Rewrite the following sentence using *bâb **tafa''ala*** as shown in the example.
10) Fill in the blank in each of the following sentences using an appropriate مَخْصُوص.

Oral exercise : Each student gives an example of الاخْتِصاص using the name of his people, e.g., نَحْنُ الهنودَ، نحنُ الأفارقَةَ، نحنُ الأَلْمانَ، نحنُ الإنكليزَ.
11) Give the *mu<u>d</u>âri'* of each of the following verbs.
12) Give the singular of each of the following nouns.
13) Give the plural of each of the following nouns.

LESSON 21

In this lesson we learn the following :
#(1) *Bâb* تَفَاعَلَ. This *bâb* is formed by prefixing **ta** to *bâb* فَاعَلَ **(ta + fâ'ala)**, e.g., تَكَاسَلَ 'he was lazy', تَثَاءَبَ 'he yawned', تَفَاءَلَ 'he was optimistic', تَشَاجَرُوا 'they quarrelled with one another', تَبَاكَى 'he pretended to cry'.
The *mu<u>d</u>âri'* : As the verb is made up of five letters, the حَرْفُ المُضارَعَة takes *fat<u>h</u>ah*, e.g., يَتَكَاسَلُ، يَتَثَاءَبُ، يَتَبَاكَى. As in *bâb* تَفَعَّلَ the حَرْفُ المُضارَعَة **ta** may be omitted in literary writings. Here are some examples from the Qur'an :
وَجَعَلْنَاكُمْ شُعُوباً وَقَبَائِلَ لِتَعَارَفُوا 'We have made you into nations and tribes so that you may know one another' (49:13). Here تَعَارَفُوا is for تَتَعَارَفُوا.

وَلاَ تَنَابَزُوا بِالأَلْقَابِ 'And do not insult one another by nicknames' (49:11). Here تَنَابَزُوا is for تَتَنَابَزُوا.

وَلاَ تَعَاوَنُوا عَلَى الإِثْمِ وَالعُدْوَانِ 'And do not hehp one another in sin and transgression' (5:2). Here لاَ تَعَاوَنُوا is for لاَ تَتَعَاوَنُوا.

The *amr* : It is formed by omitting the حَرْفُ المُضَارَعَةِ and the case-ending, e.g., تَتَنَاوَلُ : تَنَاوَلْ 'take!' (ta**tanâwal**-u : tanâwal). In the *nâqis* verb the final *alif* (written *yâ'*) is omitted, e.g., تَتَبَاكَى : تَبَاكَ 'pretend to cry!'(ta**tabâkâ** : tabâka).

The *masdar* : The *masdar* of this *bâb* is on the pattern of تَفَاعُلٌ (**tafâ'ul**-un), e.g., تَنَاوَلَ 'he took' : تَنَاوُلٌ 'taking' -- تَشَاءَمَ 'he was pessimistic' : تَشَاؤُمٌ 'pessimism'. In the *nâqis* verb the *dammah* of the second radical changes to *kasrah*, e.g., تَبَاكَى : تَبَاكٍ (التَّبَاكِي) for تَبَاكُيٌ (**tabâkuy**-un).

The *ism al-fa'il* and *ism al-maf'ûl* : These are formed by replacing the حَرْفُ المُضَارَعَةِ with **mu-**. The second radical has *fathah* in the *ism al-fa'il* and *kasrah* in the *ism al-maf'ûl*, e.g., يَتَنَاوَلُ : مُتَنَاوِلٌ 'one who takes' : مُتَنَاوَلٌ 'that which is taken'.

The noun of place and time : It is exactly like the *ism al-maf'ûl*, e.g., مُتَنَاوَلٌ 'place of taking, reach'. يَجِبْ أَنْ لاَ تُتْرَكَ الأَدْوِيَةُ فِي مُتَنَاوَلِ أَيدِي الأَطْفَالِ 'Medicines should not be left within the reach of children's hands.'

This *bâb* denotes, among other things, the following :

a) reciprocal action (المُشَارَكَة), e.g., سَأَلَ 'he asked' : تَسَاءَلَ النَّاسُ 'the people asked one another', تَعَاوَنَ النَّاسُ 'the people helped one another, cooperated'.

b) pretended action (إِظْهَارُ مَا لَيْسَ فِي البَاطِنِ) , e.g., تَمَارَضَ 'he pretended to be sick', تَنَاوَمَ 'he pretended to sleep', تَعَامَى 'he pretended to be blind'.

#(2) لَيْـــت is a sister of إِنَّ, and it is used to express a wish which is either impossible, or remotely possible, e.g., لَيْتَ النُّجُومَ قريـــبةٌ 'Would that the stars were near' (impossible), لَــيْــتَني غَنــــيٌّ 'Would that I were rich' (remotely possible). In the first example النُّجُومَ is the *ism* of *laita*, and قَرِيبةٌ is its *khabar*.

Here are some more examples :

لَيْتَ الشَّبابَ يَعُودُ 'Would that youth returned.' Here the verbal sentence يَعُودُ is the *khabar*.

لَيْتَ أُمِّي لم تَلِدْني 'How I wish my mother did not bear me.'

لَيْتَ لي مالاً كثيراً فَأَتَصَدَّقَ 'How I wish I had a lot of money so that I could give it in alms[1].' Here مالاً is the *ism*, and لي is the *khabar*.

Sometimes the vocative particle يا is prefixed to لَيْت, e.g., يا لَــيْــتَـــني كُنْتُ تُراباً 'Would that I were dust' (Qur'an, 78:40).

#(3) لاَ كِتابَ عندي 'I don't have any kind of book.' This لاَ is called لا النّافِيَةُ للْجنْــس (*lâ* that negates the entire genus). In the above sentence *lâ* negates anything which can be called a book. Its *ism* and *khabar* should both be indefinite. Its *ism* is *mabnî* and has **-a** ending. Here are some more examples :

لاَ دَاعِيَ للخوف 'There in no need to fear.'

لا إِكْراهَ في الدِّينِ 'There is no compulsion in religion.'

لا رَيْبَ فيه 'There is no doubt in it.'

لا إِلَــهَ إلاَّ اللهُ 'There is no god but Allah.'

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[1]- In فَــأَتَصَدَّقَ the *mudâri'* is *mansûb* because of the فَ which is called الفاءُ السَّــبَـــبِـــيَّةُ. It comes after negation or *talab*. We have learnt in L 15 that *amr*, *nahy* and *istifhâm* are included in *talab*. Wish is also *talab*. So if a *mudâri'* verb is connected to *talab* by the فَ it is *mansûb*, e.g., لا تأكُلْ كثيراً فتنامَ 'Don't eat too much lest you go to sleep.' لَيتَني غَنِيٌّ فأُساعِدَ الفُقَراءَ 'How I wish I were rich so that I might help the poor.'

لا صَلاَةَ بعدَ الغَداة حتّى تَطْلُعَ الشمْسُ، ولا صَلاةَ بعدَ العصْرِ حتّى تَغْـــرُبَ الشـــمسُ
'There is no *salâh* after the *fajr (salâh)* till the sun rises, and there is no *salâh* after the *'asr (salâh)* till the sun sets.'

#(4) In the previous lesson we learnt the *tahdhîr*, e.g., إيّاكَ وهذا الرَّجُـــلَ 'Beware of this man.' Now if the thing warned against is a *masdar mu'awwal*[1] the *wâw* is omitted, e.g.,

إيّاكَ والنَّومَ في الفصْـــلِ 'Beware of sleeping in the class.' Here the thing warned against is a noun, النَّـــوم and it is preceded by the *wâw*. But if a *masdar mu'awwal* is used the *wâw* is dropped, e.g., إيّاكَ أنْ تَنامَ في الفصْلِ (not : وأنْ تنامَ).

إيّاكُمْ والزِّنا 'Beware of illegal sex.' : إيّاكُمْ أنْ تَزْنُوا

إيّاكُنَّ والحَسَدَ 'Beware of jealousy.' : إيّاكُنَّ أنْ تَحْسُدْنَ

إيّاكِ والنسْيانَ 'Beware of forgetfulness' : إيّاكِ أن تَنْسَيْ (Note that تَنْسَيْ **tansai** is feminine. Tha masculine form is تَنْسَى **tansâ**).

#(5) The feminine of أَعْرَجُ (**a'raj**-u) 'lame' is عَرْجاءُ (**'arjâ'**-u); and the plural of both the masculine and the feminine forms is عُرْجٌ (**'urj**-un). This rule applies to all nouns on the pattern of أَفْعَلُ denoting defects and colours. Here is an example of a noun denoting colour : the feminine of أَحْمَرُ is حَمْرَاءُ; and the plural of both is حُمْـــرٌ. Note : الهُنُودُ الحُمْرُ = Red Indians. The plural of أَبْيَـــضُ and بَيْضاءُ is بِـــيـــضٌ (**bîd**-un) which is originally بُيْضٌ (**buyd**-un). The *dammah* has changed to *kasrah* because of the following *yâ'*.

[1] - See L 11 for the *masdar mu'awwal* (المَصْدَرُ المُؤَوَّلُ).

#(6) The verbs with *wâw* as the first radical have two *masdar*s : one with the *wâw*, and the other without it. The second form takes a copensatory ة :
وَصَفَ 'he described' : وَصْفٌ and صِفَةٌ 'discription' -- وَعَظَ : وَعْظٌ and عِظَةٌ 'admonition' -- وَثِقَ : وُثُوقٌ and ثِقَةٌ 'trust, confidence'.

#(7) In حُجْرَةٌ the second letter has *sukûn*, but in the plural حُجُرَاتٌ it has *dammah*.This rule applies to all nouns on the pattern of فُعْلَةٌ, like خُطْوَةٌ، غُرْفَة.

#(8) A prepositon preceding a *masdar mu'awwal* may be omitted, e.g., أَعُوذُ بِاللهِ مِنَ الكَذِبِ 'I seek refuge in Allah from telling lies.' The preposition مِنْ may be omitted if it is followed by a *masdar mu'awwal*, e.g., أَعُوذُ بِاللهِ أَنْ أَكْذِبَ. This omission is optional, and we may also say : أَعُوذُ بِاللهِ مِنْ أَنْ أَكْذِبَ. Here is another example : أَمَرَنا اللهُ بِالصلاة : أَمَرَنا اللهُ أَنْ نُصَلِّيَ or أَمَرَنا اللهُ بِأَنْ نُصَلِّيَ.

#(9) We have learnt the *badal* (البَدَلُ) in L 1, e.g., أَينَ أَخوكَ هاشِمٌ؟ 'Where is your brother Hashim?
The *badal* is of four kinds :
1) total *badal* (بَدَلُ الكُلِّ مِنَ الكُلِّ), e.g., نَجَحَ أَخوكَ مُحَمَّدٌ 'Your brother Muhammad has passed.' Here مُحمّد is the same as أَخوك.
2) partial *badal* (بَدَلُ البَعْضِ مِنَ الكُلِّ), e.g., أَكَلْتُ الدَّجاجةَ نِصْفَها 'I ate the chicken, half of it.' Here نصف is part of الدّجاجة.
3) comprehensive *badal* (بَدَلُ الاشْتمال), e.g., أَعْجَبَنِي هذا الكتابُ أُسْلُوبُهُ 'I like this book, its style.' Here أُسْلُوب is not the same as الكتابُ, nor is it part of it, but it is something contained in it. Here is another example : نَتَساءَلُ عَنِ الامْتِحانِ كَيْفَ يَكُونُ؟ 'We are asking each other about the examination, how it

will be.'

4) dissimilar *badal* (البَدَلُ المُبَايِن), e.g., أَعْطِني الكتابَ الدَّفْتَرَ 'Give the book - I mean - the notebook.' Here, the intended word is الدّفتر, but by mistake the speaker said الكتاب, then he corrected himself.

The noun for which the *badal* (البَدَل) is the substitute is called the *mubdal minhu* (المُبْدَلُ منْه). In أينَ ابْنُكَ بلالٌ؟ the word بلالٌ is the *badal*, and ابْنُكَ is the *mubdal minhu*.

The *badal* need not agree with the *mubdal minhu* in being definite or indefinite, e.g., أعْرِفُ لُغَتَيْنِ : الفرنسيّةَ والأسبانيّةَ 'I know two languages, French and Spanish.' Here لُغَتَيْنِ is indefinite, and الفرنسيّة، الأسبانيّة are definite.

The *badal* and the *mubdal minhu* may :

a) both be nouns, e.g., يَسْأَلُونَكَ عَنِ الشَّهْرِ الحَرَامِ قِتَالٍ فِيهِ 'They ask you regarding the sacred month - regarding warfare in it' (Qur'an, 2:217).

b) both be verbs, e.g., وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثاماً * يُضَاعَفْ لَهُ العَذَابُ... 'And whoever does this shall receive punishment : the torment will be doubled for him...' (Qur'an, 25:68-69).

c) both be sentences, e.g., واتَّقُوا الَّذي أَمَدَّكُمْ بِمَا تَعْلَمُونَ * أَمَدَّكُمْ بِأَنْعَامٍ وَبَنِينَ... 'And fear Him Who has provided you with (all good things) that you know : has provided you with cattle and sons' (Qur'an, 26:132-133).

d) be different, the first being a sentence and the second a noun, e.g., أَفَلاَ يَنْظُرُونَ إِلَى الإِبِلِ كَيْفَ خُلِقَتْ 'Don't they look at the camels : how they have been created' (Qur;an, 88:17).

#(10) يَبْدُو أَنَّه مُنَوِّمٌ 'It seems to be sleep-inducing.' In this sentence the *masdar mu'awwal* أَنَّهُ مُنَوِّمٌ is the *fâ'il*.

You have already learnt one type of *masdar mu'awwal* which is made up of أَنْ + *mudâri'*, e.g., أُرِيدُ أَنْ أَخْرُجَ 'I want to go out.' There is another type of *masdar mu'awwal* which is made up of أَنَّ + its *ism* and *khabar*, e.g., بَلَغَنِي

أَنَّهُ مَاتَ 'News has reached me that he died.' Here the *masdar mu'awwal* أَنَّهُ مَاتَ is the *fâ'il* of the verb بَلَغَ . Here are some more examples : يَسُرُّنِي أَنَّكَ تِلْمِيذِي 'I am pleased that you are my student' (literally, 'It pleases me that you are my student'). -- يَبْدُو أَنَّكَ مُسْتَعْجِلٌ 'It appears that you are in a hurry.'

EXERCISE

1) Answer the following questions.

2) Point out the verbs belonging to *bâb* تَفَاعَلَ and their derivatives occurring in the main lesson.

3) Write the *mudâri'*, the *amr*, and the *masdar* of each of the following verbs.

4) Write the *ism al-fâ'il* of each of the following verbs.

5) Point out in the following sentences all the verbs belonging to *bâb* تَفَاعَلَ and their derivatives.

7) Rewrite the following sentences using لَيْتَ.

8) Make sentences with the help of the following words using لا النَّافِيَةُ لِلْجِنْسِ.

9) Replace the noun with the *masdar mu'awwal* in each of the following sentences.

10) Write the feminine, and the masculine-feminine plural of each of the following nouns.

11) Give the two *masdar* forms of each of the following verbs.

12) Write the sound feminine plural of each of the following nouns.

The Particles That Resemble The Verb

These are six : إِنَّ، أَنَّ، كَأَنَّ، لَكِنَّ، لَيْتَ، لَعَلَّ. They are also called إِنَّ وَأَخَوَاتُهَا (*inna* and its sisters). We have already learnt them. They resemble the verb in two points :

a) in their meaning, for إِنَّ and أَنَّ mean 'I emphasize', كَأَنَّ means 'I liken', لَكِنَّ means 'I correct', لَيْتَ means 'I wish', and لَعَلَّ means "I hope' or 'I fear' ; and

b) in their grammatical function, for just as the verb renders its *maf'ûl bihi*

mans̲ûb, in the same way these particles render their *ism mans̲ûb.*

The meanings of these particles :

إنَّ، أنَّ : These signify emphasis(التَّوكيـــدُ), e.g., إنَّ اللهَ شَديدُ العقاب 'Indeed Allah is severe in punishment' (Qur'an, 5:2). وَاعْلَمُوا أنَّ اللهَ شَديدُ العقاب 'And know that Allah is indeed severe in punishment (Qur'an, 8:25).

كَأَنَّ signifies resemblance(التَّشْبِـيــهُ), e.g., كَأَنَّ العِلْمَ نورٌ 'It is as if knowledge is light.' It may also signify doubt (الظَّنّ), e.g., كَأَنَّـــنِي أَعْرِفُكَ 'It looks as if I know you.'

لَكِنَّ signifies correction (الاسْتِدْراكُ), e.g., حامِدٌ ذَكِيٌّ، وَلَكِنَّهُ كَسْلانٌ 'Hamid is intelligent, but he is lazy.'

لَيْتَ signifies wish (التَّمَنِّي), e.g., لَيْتَ الشَّبابَ يَعُودُ 'Would that youth returned!'

لَعَلَّ signifies hope or fear(التَّرَجِّي والإشْفاقُ) , e.g., لَعَلَّ اللهَ يَغْفِرُ لي 'I hope Allah will forgive me', لَعَلَّ الجَرِيحَ يمُوتُ 'I am afraid the wouded might die.'

These particles are usd with the *mubtada'* and *khabar*, and they render the *mubtada' mans̲ûb.* After their introduction the *mubtada'* is called *'ism inna'*, and the *khabar* is called *'khabar inna'*.

إنَّ اللــــــــهَ	غَفُــــــــورٌ.	اللـــــــــهُ	غَفُــــــــورٌ.
ism inna	*khabar inna*	*mubtada'*	*khabar*

Unlike the *mubtada'*, the *ism inna* may be indefinite if the *khabar inna* is a verbal sentence, e.g., كَأَنَّ شَيْئاً لَمْ يَحْدُثْ 'As if nothing has happened.'

Just like the *khabar*, the *khabar inna* may be *mufrad, jumlah* or *shibh jumlah*, e.g.,

1) *mufrad* : إنَّ اللهَ سَــرِيعُ الحِســاب 'Surely Allah is swift in taking account' (Qur'an, 3:199).

2) sentence :

a) verbal sentence : إنَّ اللهَ يَغفِرُ الذُّنوبَ جَميعاً 'Surely Allah forgives all sins' (Qur'an, 39:53).

b) nominal sentence : إنَّ اللهَ عِنْدَهُ عِلْمُ السَّاعَة 'Surely, Allah with Him is the knowledge of the Hour' (Qur'an, 31:34).

3) *shibh jumlah* :

a) prepositional phrase (الجارُّ والمَجْرُورُ) : كَأَنَّكَ مِنَ الصِّينِ 'It looks as if you are from China.'

b) *zarf* : لَعَلَّ المدرِّسَ عِنْدَ المُدِيرِ 'I hope the teacher is at the headmaster's.'

If the *khabar* is *shibh jumlah*, it may precede the *ism*, e.g., إِنَّ إِلَيْنَا إِيَابَهُمْ وَإِنَّ عَلَيْنَا حِسَابَهُمْ 'Surely to Us is their return, and Ours is their reckoning' (Qur'an, 88:25-26). The original sequence is : إنَّ إيابَهم إلينا، وإنَّ حسابَهم علينا.

Here the *ism* is definite (إيابُهم، حسابَهم), so the change of order is optional. But if the *ism* is indefinite, it is compulsory, e.g.,[1] إِنَّ لَدَيْنا أَنْكَالاً وَجَحِيماً 'Surely with Us are fetters and a raging fire' (Qur'an, 73:12), إِنَّ مَعَ العُسْرِ يُسْراً 'Surely with hardship is ease' (Qur'an, 94:6). Here it is incorrect to say إِنَّ يُسْراً مَعَ العُسْرِ or أَنكالاً لَدَيْنا.

If the *ism* of لَيْتَ is the pronoun of the first person singular(ـي) it is compulsory to use نُونُ الوقاية with it[2], e.g. لَيْتَنِي طِفْلٌ 'Would that I were a child.' With إنَّ، أَنَّ، كَأَنَّ، لَكِنَّ it is optional. So one may say إِنِّي or إِنَّنِي. Likewise with other three particles. نُونُ الوقاية is not used with لَعَلَّ. So we say لَعَلِّي لاَ أَرَاكَ مُدَّةً طَوِيلَةً 'I am afraid I will not see you for a long time.'

LESSON 22

In this lesson we learn the following :

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[1]- النِّكْلُ means 'fetter', and the plural is أَنْكَالٌ.

[2]- For نُونُ الوقاية (*nûn* of protection) see Key to Book Two (L 9).

#(1) *Bâb* اِنْفَعَلَ : In this *bâb* **-in** is prefixed to فَعَلَ : **infa'ala**. The *hamzah* is *hamzat al-wasl*. We say سَقَطَ الفِنْجانُ وَانْكَسَرَ 'The teacup fell and broke.' (wa nkasara, not : wa **in**kasara).

The *mudâri'* : The حَرْفُ الْمُضارَعَةِ takes *fathah*, e.g., اِنْكَسَرَ : يَنْكَسِرُ -- اِنْشَقَّ : يَنْشَقُّ (for يَنْشَقِقُ).

The *amr* : After the omission of the حَرْفُ الْمُضارَعَةِ the verb commences with a *sâkin* letter, so it needs *hamzat al-wasl*, e.g., تَنْصَرِفُ → نْصَرِفْ → اِنْصَرِفْ 'return!' (ta**nsarif**-u → nsarif → **in**sarif).

The *masdar* : It is on the pattern of اِنْفِعالٌ (**infi'âl**-un), e.g., اِنْكَسَرَ : اِنْكِسارٌ 'breaking' -- اِنْقَلَبَ : اِنْقِلابٌ 'turning upside down'.

The assimilated letters get separated in the *masdar*, e.g., اِنْشَقَّ : اِنْشِقاقٌ 'splitting' (**inshaqqa** : **inshiqâq**-un).

In the *nâqis* verb the final *yâ'* changes to *hamzah*, e.g., اِنْجَلَى : اِنْجِلاءٌ for اِنْجِلايٌ.

The *ism al-fâ'il* : It is formed by replacing the حَرْفُ الْمُضارَعَةِ with **mu-** as we have seen in *abwâb*. The second radical takes *kasrah* in the *ism al-fâ'il*, and *fathah* in the *ism al-maf'ûl*, e.g., يَنْكَسِرُ : مُنْكَسِرٌ -- يَنْشَقُّ : مُنْشَقٌّ (for مُنْشَقِقٌ).

The verbs of this *bâb* are mostly intransitive, so *ism al-maf'ûl* is not formed.

The noun of place and time : It is the same as the *ism al-maf'ûl*, e.g., يَنْعَطِفُ 'it bends' : مُنْعَطَفٌ 'place of bending', i.e., a road bend. The word مُنْحَنًى (**munhana**-n) is also used in this sense.

This *bâb* denotes الْمُطاوَعَةُ[1], e.g.

كَسَرْتُ الكُوبَ 'I broke the tumbler.' : اِنْكَسَرَ الكُوبُ 'The tumbler broke.' Note that الكُوب in the first sentence is *maf'ûl bihi*, and in the second *fâ'il*. Here are

[1]- We have seen الْمُطاوِعُ in L 20.

some more examples : فَتَحْتُ البابَ 'I opened the door.' : انْفَتَحَ البابُ 'The door opened.' -- هَزَمَ المسلمونَ الكُفّارَ 'The Muslims defeated the unbelievers.' : انْهَزَمَ الكُفّارُ 'The unbelievers got defeated.'

Note that انْفَعَلَ is the مُطاوِعٌ of فَعَلَ ; and تَفَعَّلَ is the مُطاوِعٌ of فَعَّلَ, e.g.,

كَسَرْتُ الزُّجاجَ 'I broke the glass.' : انْكَسَرَ الزُّجاجُ 'The glass broke.'

كَسَّرْتُ الزُّجاجَ 'I smashed the glass.' : تَكَسَّرَ الزُّجاجُ 'The glass broke to pieces.'

#(2) If the interrogative *hamzah* (*hamzat al-istifhâm*) is prefixed to this *bâb*, the *hamzat al-wasl* is omitted, e.g., أَ انْكَسَرَ؟ : أَنْكَسَرَ؟ (?a inkasara → ?ankasara).

أَنْفَتَحَ البابُ؟ 'Did the door open?' -- أَنْقَلَبَتِ السيّارةُ؟ 'Did the car overturn?'

#(3) انْكَسَفَتِ الشمْسُ يَوْمَ ماتَ إبْراهيمُ 'The sun was eclipsed the day Ibrahim died.' Here the sentence ماتَ إبْراهيمُ is *mudâf ilaihi*, and in the place of *jarr*; and يومَ is *mudâf*. Here are some more examples : وُلِدْتُ يَوْمَ ماتَ جَدِّي 'I was born the day my grandfather died.' -- سافَرْتُ يومَ ظَهَرَتِ النَّتائِجُ 'I left the day the results appeared.'

#(4) لَوْلاَ means 'but for...', e.g., لَوْلاَ الشَّمْسُ لَهَلَكَتِ الأَرْضُ 'But for the sun the earth would have perished.' This particle (لَوْلاَ) is called حَرْفُ امْتناعٍ لِوُجُودٍ which signifies that something has failed to happen because of the existence of another. In this example the perishing of the earth has not taken place because of the existence of the sun.

The noun that comes after لَوْلا is a *mubtada'* whose *khabar* is to be omitted.

The second sentence is called جَوابُ لَوْلاَ . It is a verbal sentence with the verb in the *mâdî*. A *lâm* is prefixed to an affirmative *jawâb*. A negative *jawâb* does not take this *lâm*, e.g., لَولاَ الاخْتِبارُ ما حَضَرْتُ اليومَ 'But for the examination I

would not have attended today.'

Instead of the *mubtada'* we may also have a nominal sentence with أَنَّ, e.g., لَولا أنَّ الجوَّ حارٌّ لَحضَرْتُ المُحاضرةَ 'But for the fact that weather is hot, I would have attended the lecture.' -- لَولا أنّي مَريضٌ لَسافَرْتُ مَعَكَ 'But for the fact that I am sick, I would have gone with you.' -- لَولاَ أَنَّكَ مُستَعْجِلٌ لَدَعَوتُكَ إلىَ البَيْتِ 'But for the fact that you are in a hurry, I would have invited you to my house.'

#(5) مَنْ إبْراهيمُ هذا؟ 'Who is this Ibrahim?' -- سيّارةُ المديرِ هذه جميلةٌ 'This car of the headmaster is beautiful.' If a demonstrative pronoun like هذا، هذه، ذلك etc comes after a proper noun or a *mudâf ilaihi* it is a *na't*[1]. Here are some more examples : لِمَنْ جَوازُ السَّفَرِ هذا؟ 'Whose is this passport?' -- أَرِني ساعَتَكَ هـذه 'Show me this watch of yours.' لَعَلّي لا أَحُجُّ بعْدَ عامي هذا 'I am afraid I will not perform hajj after this year of mine' (Hadîth). -- اذْهَبْ بكِتابي هذا[2] وأَلْقِهْ إلَيْهِمْ 'Go with this letter of mine, and drop it to them' (Qur'an, 27:28).

#(6) التَّغْليبُ is using a masculine form to refer to a group containing both masculine and feminine nouns, e.g., أَبْنائي وبَنَاتي يَدْرُسُونَ 'My sons and daughters are studying.' Here we have used the masculine يَدْرُسُونَ even though the pronoun refers to sons and daughters. In the hadîth : إنَّ الشمْسَ والقَمَرَ آيتانِ ... لا يَنْكَسِفانِ لِمَوْتِ أَحَدٍ ولا لِحَياتِه 'Indeed the sun and the moon are two signs. They are not eclipsed for the sake of someone's death or birth.' Here يَنْكَسِفانِ is the masculine form, and the pronoun in it refers to الشَّمْسُ

1- النَّعْتُ = adjective.

2- أَلْقِهْ for أَلْقِهِ .

which is feminine, and القَمَرُ which is masculine. Here is another example : المَسْجِدُ والمدْرَسَةُ قَرِيبان.

EXERCISES

1) Answer the following questions.

2) Point out the verbs belonging to *bâb* انْفَعَلَ and their derivatives occurring in the main lesson.

3) Write the *mudâri'*, the *ism al-fâ'il* and the *masdar* of each of the following verbs.

6) Rewrite the following sentences using *hamzat al-istifhâm*.

7) Point out in the following sentences the verbs belonging to *bâb* انْفَعَلَ and their derivatives.

9) Complete each of the following examples of لَولا with a suitable *jawâb*.

15) Use each of the following words in a sentences of your own.

LESSON 23

In this lesson we learn the following :

#(1) *Bâb* افْتَعَلَ. In this *bâb* **i-** is added before the first radical, and **ta** after it (**ifta**'ala), e.g., نَظَرَ : انْتَظَرَ (**intaz**ara) 'he waited'. Note that this is not *bâb* انْفَعَلَ, because ن is the first radical in this verb, and ت is extra.

مَحَنَ : امْتَحَنَ (**imtah**ana) 'he examined'.

The extra ت changes to د or ط as explined below :

a) If the first radical is د، ز، ذ the extra ت changes to د, e.g.,

دَعَا → ادَّعَى 'he claimed' for ادْتَعَى (idta'â → idda'â).

ذَكَرَ → اِذْدَكَرَ 'he remembered' for اِذْتَكَرَ. With the assimilation of ذ to د the form اِذْدَكَرَ also becomes اِدَّكَرَ (idhtakara → idh**d**akara→iddakara).

زَحَمَ → اِزْدَحَمَ for اِزْتَحَمَ (izta<u>h</u>ama → iz**d**a<u>h</u>ama).

b) If the first radical is ص، ض، ط، ظ the extra ت changes to ط, e.g.,

صَبَرَ → اِصْطَبَرَ 'he had patience' for اِصْتَبَرَ (i<u>s</u>tabara → i<u>s</u>tabara).

ضَرَبَ → اِضْطَرَبَ 'he was in state of unrest' for اِضْتَرَبَ (i<u>d</u>taraba →i<u>d</u>taraba).

طَلَعَ → اِطَّلَعَ 'he knew' for اِطْتَلَعَ (i<u>t</u>tala'a → i<u>t</u>tala'a).

ظَلَمَ → اِظْطَلَمَ 'he put up with wrong' for اِظْتَلَمَ (i<u>z</u>talama → i<u>z</u>talama).

If the first radical is و , it gets assimilated to the extra ت, e.g.,

وَحَدَ → اِتَّحَدَ 'it was united' for اِوْتَحَدَ (iwta<u>h</u>ada → itta<u>h</u>ada).

وَقَى → اِتَّقَى 'he feared', 'he protected himself' for اِوْتَقَى (iwtaqâ → ittaqâ).

The *mu<u>d</u>âri'* : The حَرْفُ الْمُضَارَعَة takes *fat<u>h</u>ah*, e.g., اِنْتَظَرَ : يَنْتَظِرُ 'he waits' -- اِبْتَسَمَ : يَبْتَسِمُ 'he smiles' -- اِسْتَمَعَ : يَسْتَمِعُ 'he listens'. اِخْتَارَ 'he selected' : يَخْتَارُ 'he selects' for يَخْتَيِرُ .

The *amr* : After the omission of the حَرْفُ الْمُضَارَعَة, the verb commences with a *sâkin* letter, so *hamzat al-wa<u>s</u>l* is to be prefixed, e.g., تَنْتَظِرُ : اِنْتَظِرْ (tan**ta<u>z</u>ir**-u : nta<u>z</u>ir : **inta<u>z</u>ir**).

The *ma<u>s</u>dar* : It is on the pattern of اِفْتِعَالٌ (**ifti'âl**-un), e.g., اِنْتِظَارٌ 'waiting', اِجْتِمَاعٌ 'gathering', اِخْتِيَارٌ 'selection', اِلْتِقَاءٌ 'meeting' for اِلْتِقَايٌ.

The *ism al-fâ'il* and the *ism al-maf'ûl* : These are formed by replacing the حَرْفُ الْمُضَارَعَة with **mu**-. The second radical takes *kasrah* in the *ism al-fâ'il* and *fat<u>h</u>ah* in the *ism al-maf'ûl,* e.g., يَمْتَحِنُ 'he examines' : مُمْتَحِنٌ (**mumta<u>h</u>in**-un) 'examiner' : مُمْتَحَنٌ (**mumta<u>h</u>an**-un) 'one who is examined'.

In the *mu<u>d</u>a''af* and the *ajwab* verbs both the *ism al-fâ'il* and the *ism al-*

maf'ûl have the same form, e.g., يَشْتَقّ 'he derives' : مُشْتَقّ which stands for مُشْتَقِق for the *ism al-fâ'il,* and مُشْتَقَق for the *ism al-maf'ûl.* In the same way from يَخْتَار 'he selects' : مُخْتَار which stands for مُخْتَيِر for the *ism al-fâ'il,* and مُخْتَيَر for the *ism al-maf'ûl.*

The noun of place amd time : It is same as *ism al-maf'ûl*, e.g., مُجْتَمَع 'society', literally 'place of gathering, -- المُلْتَزَم 'place of embracing'. It is the name given to the part of the Ka'bah which lies between the Black Stone and the door, because it is *sunnah* to embrace this part.

#(2) As in *bâb* انْفَعَل, the *hamzat al-wasl* is omitted in this *bâb* also when *hamzat al-istifhâm* is prefixed to the verb, e.g., أَنْتَظَرْتَنِي 'Did you wait for me?' for أَانْتَظَرْتَنِي؟ (?a intazarta-nî : ?antazarta-nî). In the Qur'an (37:153) أَصْطَفَى الْبَنَاتِ عَلَى الْبَنِينَ 'Has He preferred daughters to sons?'

#(3) We have learnt إِذا meaning 'if' or 'when' in L 14. It is also used to express surprise. On hearing a nock at the door, you go out expecting to see your old friend, but lo and behold, you find a policeman waiting for you. To express this unexpected turn of event you use إِذا الفُجائِيَّة (*idhâ* of surprise), e.g., خَرَجْتُ فَإِذا شُرْطِيٌّ بِالبَاب 'I went out, and to my surprise, there was a policeman at the door.' If one us throws his walking stick nothing happens except that its position changes from vertical to horizontal. But when Mûsâ عليه السلام dropped his stick, something unexpected happened : it turned into a snake. The Qur'an uses *idhâ* of surprise to express this event :
فَأَلْقَى عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُبِينٌ * وَنَزَعَ يَدَهُ فَإِذَا هِيَ بَيْضَاءُ لِلنَّاظِرِينَ 'So he dropped his stick, and to their surprise, it was a snake visible; and he drew his hand (from his bosom), and to their surprise, it was white to the beholders (7:107-108).

Two things should be noted here :

a) a فَـ is usually prefixed to إذا,

b) the *mubtada'* occurring after *idhâ* of surprise may be indefinite, e.g., دَخَلْتُ الغُرْفَةَ فإذا حَيَّةٌ على السَّرير 'I entered the room, and to my shock and surprise, there was *a* snake on the bed.'

#(4) The verb ظَنَّ takes two objects which are originally *mubtada'* and *khabar*, e.g., الامْتِحانُ قَرِيبٌ : أَظُنُّ الامتحانَ قريباً 'I think the examination is near.' Here الامتحانَ is the first object, and قريباً is the second.

المُديرُ يَأتِي غَداً : أَظُنُّ المديرَ يأتي غداً 'I think the headmaster is coming tomorrow.' Here المُديرَ is the first object, and the sentence يأتي غداً is the second object, and it is في مَحَلِّ نَصْبٍ.

ظَنَّ may be followed by أَنَّ or أَنْ, e.g.,

a) الامتحانُ سَهْلٌ : أَظُنُّ أنَّ الامتحانَ سَهْلٌ 'I think the the examination is easy.' Here الامتحانَ is *ism inna*, and سَهْلٌ is *khabar inna*. In the Qur'an (41:22) وَلَكِنْ ظَنَنْتُمْ أَنَّ اللهَ لا يَعْلَمُ كَثيراً مِمَّا تَعْمَلُون 'But you thought that Allah does not know much of what you are doing.'

b) يَرْسُبُ أَحْمَدُ 'Ahmad will fail.' : مَا ظَنَنْتُ أَنْ يَرْسُبَ أَحمدُ 'I did not think that Ahmad would fail.' In the Qur'an (18:35) : قَالَ ما أَظُنُّ أَنْ تَبِيدَ هذه أَبَداً 'He said, "I do not think that all this will ever perish".'

#(5) We say دَخَلْتُ البيتَ/ المسجدَ/ الغُرفةَ but دخلْتُ في الامْتحان/ في الإسلامِ, i.e., if what you enter is a place like a house or a mosque don't use في, otherwise use في. In the Qur'an: وَدَخَلَ جَنَّتَهُ 'And he entered his garden' (18:35). But وَلَمَّا يَدْخُلِ الإيمانُ في قُلُوبِكُمْ 'And faith has not yet entered into your hearts' (49:14). We have both these usages in فَادْخُلِي في عِبادِي وَادخُلِي جَنَّتِي 'So

enter among My servants, and enter My Paradise' (89:29-30).

#(6) We have learnt اسْمُ الفاعِلِ in L 4. Now we learn the pattern فَعَّالٌ **(fa''âl)** which denotes intensity in the *ism al-fâ'il*, e.g., غَافِرٌ 'one who fogives', and غَفَّارٌ 'one who forgives much' -- رَازِقٌ 'one who provides', and رَزَّاقٌ 'one who provides much' -- آكِلٌ 'one who eats', and أَكَّالٌ 'one who eats much'.

There are four other forms which denote intensity. These are :

a) فَعِيلٌ, e.g., عَلِيمٌ 'one who knows much', سَمِيعٌ 'one who hears much'.

b) فَعُولٌ, e.g., غَفُورٌ 'one who forgives much', شَكُورٌ 'who thanke much', عَبُوسٌ 'one who frowns much', أَكُولٌ 'who eats much'.

c) فَعِلٌ, e.g., حَذِرٌ 'very cautious'.

d) مِفْعَالٌ, e.g., مِعْطَاءٌ 'one who gives much'.

These five patterns are called صِيَغُ مُبالَغَةِ اسْمِ الفاعِلِ 'patterns denoting intensity in the *ism al-fâ'il*'.

#(7) لاَ بُدَّ مِنَ الاخْتِبَـــارِ 'One must take the test.' It literally means 'there is no escape from the test.' Here لا is لا النافِيَةُ لِلْجِنْسِ which we have learnt in L 21. If a *masdar mu'awwal* is used, مِنْ may be omitted, e.g., لا بُدَّ أنْ تَكْتُبَ لَهُ 'You must write to him', لا بُدَّ أنْ نُسَـــافِرَ 'We must travel', لاَ بُدَّ أنْ تَتَعَلَّمُوا تَشْغِيلَ الحاسُوبِ 'You must learn how to operate the computer.'

EXERCISES

1) Answer the following questions.

2) Point out all the verbs belonging to *bâb* افْـــتَعَلَ and their derivatives occurring in the main lesson.

3) Write the *mudâri'*, the *amr*, the *ism al-fâ'il* and the *masdar* of each of the following verbs.

4) Change the following verbs to *bâb* افْتَعَلَ.

5) Change the following verbs to *bâb* افْتَعَلَ.

6) Change the following verbs to *bâb* افْتَعَلَ.

7) Write the original form from which each of the following verbs has been derived as shown in the example, and name the *bâb*.

8) Rewrite the following sentences using *bâb* افْتَعَلَ as shown in the example.

9) Point out the verbs belonging to *bâb* افْتَعَلَ and their derivatives occurring in the following sentences.

12) Rewrite each of the following sentences using the form of ظَنَّ indicated therein. Rewrite it again using أَنَّ after ظَنَّ.

13) Give the plural of each of the following nouns.

14) Give the *mu<u>d</u>âri'* of each of the following verbs.

16) Derive the intensive form of *ism al-fâ'il* on the patterns of فَعَّالٌ، فَعِيلٌ، فَعُولٌ from the verbs given with each of them.

LESSON 24

In this lesson we learn the following :

#(1) *Bâb* افْعَلَّ. In this *bâb* **i-** is prefixed to the first radical, and the third radical is doubled (**if'alla**). This *bâb* is used only for colours and defects, e.g., احْمَرَّ 'it became red', اعْوَجَّ 'it became crooked'.

The *mu<u>d</u>âri'* of احْمَرَّ is يَحْمَرُّ, and *ism al-fâ'il* is مُحْمَرٌّ. It has no *ism al-maf'ûl*. Its *ma<u>s</u>dar* is احْمِرَارٌ.

This *bâb* has another form with the addition of an *alif* after the second radical, i.e., افْعَالَّ (**if'âlla**), e.g., احْمَارَّ 'it became red', ادْهَامَّ 'it became dark green'.

The *mudâri'* of احْمَارَّ is يَحْمَارُّ, its *ism al-fâ'il* is مُحْمَارٌّ, and its *masdar* is احْمِيرَارٌ.

Note that a verb like اشْتَدَّ is not from *bâb* افْعَلَّ, but it is افْتَعَلَ from شَدَّ : the ت in اشْتَدَّ is extra, but both the *dâl*s (د) are original, because its radicals are ش د د. In determining the *bâb*s we must find out the radicals. The forms in certain cases may be deceptive.

#(2) The verb رَأَى يَرَى has two meanings : (a) to see, and (b) to think, to deem, to judge. In the first sense it is called رأى البَصَرِيَّةُ (*ra'â* of the eye), and in the second sense it is called رأى القَلْبِيَّةُ (*ra'â* of the mind). The first takes only one object, e.g., رَأَيْتُ إبراهيم 'I saw Ibrahim.' The second takes two objects which are originally *mubtada'* and *khabar*, e.g., حامِدٌ عالِمٌ : أَرَى حامداً عالماً 'I think Hamid is a scholar.' -- أنتَ ضَعِيفٌ : أَرَاكَ ضَعِيفاً 'I think you are weak.' In the Qur'an (70:6-7) : إِنَّهُمْ يرَوْنَهُ بعيداً ★ ونَرَاهُ قريباً 'They indeed deem it (the punishment) far off, and We deem it near.'

#(3) عَسَى is a verb signifying hope and fear like the particle لَعَلَّ, e.g., عَسَى اللهُ أَنْ يَتُوبَ عَلَيْهِمْ 'It is hoped that Allah will turn to them in forgiveness' (Qur'an, 9:102), وَعَسَى أَنْ تَكْرَهُوا شَيْئاً وَهُوَ خَيْرٌ لَكُمْ 'It is feared that you dislike a thing while it is good for you' (Qur'an, 2:216).

عَسَى can be used both as an incomplete and a complete verb[1].

a) An incomplete verb (الفِعْلُ النَّاقِصُ) is a sister of كَانَ, and takes *ism* and *khabar*, e.g., عَسَى اللهُ أن يَعْفُوَ عَنْهُمْ 'It is hoped that Allah will forgive them' (Qur'an, 4:99). Here اللهُ is its *ism*, and the *masdar mu'awwal* أَنْ يَعْفُوَ its

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[1]- See L 10.

khabar. Remember that its *khabar* should be a *masdar mu'awwal.* Its *ism* can also be a pronoun, e.g., عَسَيْتُ أَنْ أَتَــزَوَّجَ هذا العام 'It is hoped that I will get married this year.' Here ـــتُ is its *ism*.

b) A complete verb (الفعْلُ التّامُ) is followed by the *fâ'il*, e.g., دَخَلَ المدرِّسُ. If عَســى is used as a complete verb it is immediately followed by the *masdar mu'awwal,* e.g., عَسَى أَنْ يَهْدِيَنِ[1] رَبّي 'It is hoped that my Lord will guide me' (Qur'an, 18:24). Here the *masdar mu'awwal* أنْ يَهْدِيَ is the *fâ'il.*

In عَسَيْتُ أنْ أَرْسُبَ 'I am afraid I will fail' عَسَى is incomplete, and in عَسَى أنْ أَرْسُبَ it is complete.

#(4) بَعْدَ ما دَخَلَ المدرِّسُ 'After the the teacher entered.' Here ما along with the verb that follows it has the meaning of a *masdar*. So بعدَ ما دَخَلَ المدرِّسُ means بَعْدَ دُخُولِ المــــدرِّسِ. That is why this ما is called ما المَصْدَرِيَّةُ (the infinitive *mâ*). The verb that follows the infinitive *mâ* may be *mâdî* or *mudâri'*. Here is an an example of the latter : سأُرِيكَ المَجَلَّةَ بعدَ ما يَخْرُجُ المدرسُ 'I will show you the magazine after the tacher leaves.' Here بعد مـــا يخرجُ المدرسُ has the force of بعدَ خُرُوجِ المدرِّسِ.

Here are some more examples : لَهُمْ عَذَابٌ شَدِيدٌ بما نَسُوا يَوْمَ الحساب 'For them is a severe punishment for their fogetting the Day of Reckoning' (Qur'an, 38:26), فَذُوقُوا العَذَابَ بما كُنْتُـــمْ تَكْفُــرُونَ 'So taste the punishment for your rejection' (Qur'an, 3:106).

#(5) We have learnt in Book Two (L 11) that the *khabar* coming after أَمَّا should take فَـــ, e.g., أَخي يدرسُ بالمدرسة، أمَّا أنا فَــأَدْرُسُ بالجامعة. In the *âyah*

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[1] أَنْ يَهْدِيَــني = أَنْ يَهْدِيَنِ.

فَأَمَّا الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ أَكَفَرْتُمْ بَعْدَ إِيمَانِكُمْ there is no فَـ, because the *khabar* has been omitted as it is evident from the context. The omitted *khabar* is فَـيُقَالُ لَهُمْ 'it will be said to them.' Here is a translation of the meaning of this *âyah* : 'As for those whose faces will be darkened it will be said to them, "Did you reject the faith after believing?".'

EXERCISES

1) Answer the following questions.

2) Point out the verbs belonging to *bâbs* افْعَلَّ and افْعَالَّ and their derivatives occurring in the main lesson.

3) Write the *mu<u>d</u>âri'*, the *ma<u>s</u>dar* and the *ism al-fâ'il* of each of the following verbs.

4) Write the *mu<u>d</u>âri'*, the *ma<u>s</u>dar* and the *ism al-fâ'il* of each of the following verbs.

5) Specify the *bâb* of each of the following verbs.

6) Point out the verbs belonging to *bâbs* افْعَلَّ and افْعَالَّ and their derivatives occurring in the following sentences.

7) Rewrite the following sentences using رَأَى القَلْبِيَّةُ.

8a) Change عَسَى النَّاقِصَةُ to عَسَى التَّامَّةُ in the following sentences.

8b) Change عَسَى التَّامَّةُ to عَسَى النَّاقِصَةُ in the following sentences.

8c) Use عَسَى in two sentences of your own. It should be *nâqi<u>s</u>ah* in the first, and *tâmmah* in the second.

11) Give the *mu<u>d</u>âri'* of each of the following verbs.

12) What is the meaning of الوَجْنَةُ, and what is its plural?

LESSON 25

In this lesson we learn the following :

#(1) *Bâb* اِسْتَفْعَلَ. In this *bâb* **ista-** is prefixed to the first radical (**istaf**'ala), e.g., اِسْتَغْفَرَ 'he asked forgiveness', اِسْتَيْقَظَ 'he woke up', اِسْتَعَدَّ 'he got ready', اِسْتَحَمَّ 'he had a bath', اِسْتَقَالَ 'he resigned', اِسْتَلْقَى 'he lay down'.

The *mudâri'* : It is يَسْتَفْعِلُ, e.g., يَسْتَغْفِرُ، يَسْتَحِمُّ، يَسْتَقِيلُ، يَسْتَلْقِي.

The *amr* : It commences with a *sâkin* letter, so it takes *hamzat al-wasl*, e.g., تَسْتَغْفِرُ : اِسْتَغْفِرْ (ta**staghfir**-u : staghfir : **i**staghfir) -- تَسْتَقِيلُ : اِسْتَقِلْ -- تَسْتَلْقِي : اِسْتَلْقِ -- تَسْتَحِمُّ : اِسْتَحِمَّ (This has *fathah* at the end to avoid اِلْتِقَاءُ السَّاكِنَيْنِ).

The *masdar* : It is on the pattern of اِسْتِفْعَالٌ (**istif'âl**-un), e.g., اِسْتِغْفَارٌ. In the *ajwaf* verbs a compensatory ة is added at the end, e.g., اِسْتَقَالَ : اِسْتِقَالَةٌ -- اِسْتَشَارَ 'he consulted' : اِسْتِشَارَةٌ. In *nâqis* verbs the final ي changes to *hamzah*, e.g., اِسْتِلْقَاءٌ for اِسْتِلْقَايٌ.

The *ism al-fâ'il* and the *ism al-maf'ûl* : The second radical has *kasrah* in the *ism al-fâ'il* and *fathah* in the *ism al-maf'ûl*, e.g., مُسْتَغْفِرٌ 'one who seeks pardon', and مُسْتَغْفَرٌ 'one whose forgiveness is sought' (mustaghfir/ mustaghfar).

The noun of place and time : It is the same as the *ism al-maf'ûl*, e.g., مُسْتَقْبَلٌ 'future', مُسْتَوْصَفٌ 'clinic', مُسْتَشْفًى 'hospital'.

This *bâb* signifies, among other things, the meaning of seeking, e.g., غَفَرَ 'he forgave' : اِسْتَغْفَرَ 'he sought forgiveness', طَعِمَ 'he ate' : اِسْتَطْعَمَ 'he asked for food', هَدَى 'he guided' : اِسْتَهْدَى 'he sought guidance'.

#(2) أَدْرُسُ اللغةَ العربيّةَ لِكَيْ أَفْهَمَ القُرآنَ الكريمَ 'I am studying Arabic **so that** I may understand the Qur'an.' The word كَيْ is an infinitive particle, and لِكَيْ أَفْهَمَ القُرآنَ means لِفَهْمِ القرآن. It is used with the *mudâri'* which it renders

mansûb. لامُ التَّعْليـــل [1] is prefixed to it which may sometimes be omitted, e.g., كَيْ نُسَبِّحَكَ كَثـيراً 'So that we may glorify You much' (Qur'an, 20:33). Here كَيْ is for لِكَيْ.

لِكَـــيْ is joined to لا النَّافِيَةُ in writing, e.g., اِجْتَهِدْ لِكَيْلاَ تَرْسُبَ 'Work hard lest you should fail.' -- اُكْتُبْ رَقْمَ هاتفي في المُفَكِّرَة لِكَيْلاَ تَنْسَـــى 'Write down my telephone number in the diary so that you do not forget.'

Here are some more examples of كَيْ :

ذَهَبَ زُمَلائي إلى السُّوق لِكَيْ يَشْتَرُوا الحَوائِـــجَ 'My colleagues went to the market to buy the necessaries.' -- يامَرْيَمُ، اِسْتَيْقِظِي مُبَكِّرَةً لِكَيْلاَ يَفُوتَكَ القطارُ 'Maryam, get up early lest you should miss the train[2].'

#(3) إِذَنْ is another particle of *nasb*. It precedes the *mudâri'*, and renders it *mansûb*. It means 'in that case'. It is used only in reply to a statement. If your friend tells you يَرْجِعُ المديرُ اليومَ من الخارِج 'The headmaster is returning today from abroad', you will reply saying, إِذَنْ نَسْتَقْبِلَـــهُ في المَطار 'In that case we will receive him at the airport.' Note that the verb after إِذَنْ is *mansûb*.

إِذَنْ renders the verb *mansûb* only if the following three condition are met:

a) إِذَنْ should be at the beginning of the sentence, and it should not be preceded by any other word,

b) the verb should immediately follow it. Intervention by لا النافِيَةُ or an oath is permitted,

c) the verb should denote futurity.

1- For لامُ التَّعْلِيل see Book Two (L 17).

2- In English we say, 'I missed the train'. In Arabic we say, 'The train missed me' : فاتَـــني القطارُ.

In the example cited above all the three conditions are met. إِذَنْ is at the beginning of the sentence, the verb نَسْتَقْبِلَـــه immeditely follows it, and it denotes futurity. But if we say نَحْنُ إِذَنْ نَسْتَقْبِلُـــه the verb should be *marfû'* because إِذَنْ is not at the beginning of the sentence. In the same way if we say إِذَنْ فِي المطار نَسْـــتَقْبِلُهُ the verb should be *marfû'* because the verb does not immediately follow إِذَنْ. We, may, however, say إِذَنْ واللهِ نَسْتَقْبِلَـــهُ فِي المطار 'In that case we will by Allah receive him at the airport', and also إِذَنْ لا نَسْتَقْبِلَـــهُ فِي المطـــار 'In that case we will not receive him at the airport.' The verb in these two cases is *mansûb*.

Here is an example where the verb doed not denote futurity :

تَصِلُ الحافِلَةُ إِلَى المَطار السَّاعَةَ الثَّانِيَةَ 'The bus arrives at the airport at two.'

إِذَنْ أَخافُ أَنْ تَفُوتَـــنِي الرِحْلَـــةُ 'In that case I am afraid I will miss the flight.'

Here أَخافُ is *marfû'* because it does not denote futurity.

#(4) We have seen that the verb in the *mâdî* is negated with مَا, e.g., ما أَكَلْتُ 'I did not eat.' But if we negate two verbs in the *mâdî* together, we use لا, e.g., لا أَكَلْـــتُ ولا شَـــرِبْتُ 'I neither ate nor drank.' -- فَلاَ صَدَّقَ ولا صَلَّى 'He neither believed nor prayed' (Qur'an,75: 31).

#(5) We have seen *wâw al-hâl* prefixed to a nominal sentence, e.g., دَخَلْتُ المسجدَ والإمامُ يقرأُ الفاتحـــةَ 'I entered the mosque while the imam was reading the Fâtihah.' It can also be prefixed to a verbal sentence with the verb in the *mâdî,* but then it should be followed by قَدْ, e.g., دخلْتُ المسجدَ وقد قَرَأَ الإمامُ الفاتحةَ 'I entered the mosque after the imam had finished reading the Fatihah.'

Here are some examples :

خَرجْنا من الفصلِ وقد شَرَحَ المدرِّس الدَّرْسَ 'We left the class after the teacher had

finished explaining the lesson.' -- جَاءَ الطَّبِيبُ وقد مَاتَ المَرِيضُ 'The doctor came after the patient had died.' -- وَصَلْتُ المَطارَ وقد أَقْلَعَتِ الطائِرَةُ 'I arrived at the airport after the plane had taken off.'

#(6) The verb جَعَلَ has four meanings :

a) to make, i.e., to cause something to be or become something. In this sense it takes two objects, e.g.,

سأَجْعَلُ هذه الغُرْفَةَ دُكَّاناً 'I will make this room a shop.' Here الغُرفة is the first object, and دُكَّاناً the second object. Here are some more examples :

جَعَلَ اللهُ الخَمْرَ حَراماً 'Allah had made alcoholic drinks *harâm*.'

وَجَعَلَ القَمَرَ فِيهِنَّ نُوراً وَ جَعَلَ الشَّمْسَ سِراجاً 'And He made the moon a light therein, and He made the sun a lamp' (Qur'an, 71:16).

وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً واحِدةً 'And had your Lord so willed He would have made mankind one nation' (Qur'an, 11:118).

b) to think, to deem. In this sense also it takes two objects, e.g., أَجَعَلْتَنِي مُدِيراً؟ 'Have you made a headmaster?', i.e., 'Do you think I am a headmaster?'

وَجَعَلُوا المَلائِكَةَ الَّذِينَ هُمْ عِبادُ الرَّحْمنِ إناثاً 'And they made the angels, who are servants of Rahmân, females' (Qur'an, 43:19), i.e., believe they are females.

c) to make, i.e. to create. In this sense it takes only one object, e.g., الْحَمْدُ لله الَّذي خَلَقَ السَّمَوات والأَرْضَ وَجَعَلَ الظُّلُمات والنُّورَ 'All praise is for Allah Who created the heavens and the earth, and made darkness and light' (Qur'an, 6:1).

d) to begin. In this sense it acts like كَانَ, and has *ism* and *khabar*. Its *khabar* is a verbal sentence with the verb in *the mudâri'*, e.g., جَعَلَ حامِدٌ يَضْرِبُنِي

'Hamid began beating me.' Here حامدٌ is its *ism*, and the sentence يَضْرِبُنِي its *khabar*[1].

#(7) The plural of مَاشٍ 'pedestrian' is مُشَاةٌ. It is on the pattern of فُــعَــلَــةٌ (**fu'alat**-un). So مُشَــــــاةٌ (mushât-un) is originally مُــشَــيَــةٌ (mush**ayat**-un) where **-aya-** changes to **-â-**. Here are some more examples : قَــاضٍ 'judge' →قُضَاةٌ -- حَافٍ 'barefoot' → حُفَاةٌ -- عَارٍ 'naked' → عُرَاةٌ -- وَالٍ 'ruler' → وُلاَةٌ.

The *nawâṣib* of the *muḏâri'*

The particles that change the *muḏâri'* to *manṣûb* are called نَوَاصِبُ الفِعْلِ الْمُضَارِعِ. These are four, and we have learnt them all. They are :

a) أَنْ, e.g., وَاللهُ يُرِيدُ أَنْ يَتُوبَ عَلَيْكُمْ 'And Allah wants to turn to you' (Qur'an, 4:27). This particle is called حَرْفُ مَصْدَرِيَّةٍ وَنَصْبٍ وَاسْتِقْبَالٍ, i.e., an infinitive particle that changes the *muḏâri'* to *manṣûb* and denotes futurity.

b) لَنْ, e.g., قَالَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْراً 'He said, "Surely, you will not be able to have patience with me" ' (Qur'an, 18:67). This particle is called حَرْفُ نَفْيٍ وَنَصْبٍ وَاسْتِقْبَالٍ , i.e., a negative particle that changes the *muḏâri'* to *manṣûb* and denotes futurity.

c) كَيْ, e.g., كَيْ نُسَبِّحَكَ كَثِيراً 'So that we may glorify You much.' This particle is called حَرْفُ مَصْدَرِيَّةٍ وَنَصْبٍ وَاسْتِقْبَالٍ , i.e., an infinitive particle that changes the *muḏâri'* to *manṣûb* and denotes futurity.

d) إِذَنْ, e.g., سَأَزُورُكَ غَداً إِنْ شَاءَ اللهُ 'I shall come to visit you tomorrow *in shâ'* Allah.' إِذَنْ أَنْــتَــظِرَكَ 'In that case I will wait for you.' This particle is called

[1]- See L 10.

حَرْفُ جَوَاب وجزاء ونَصْب وَاسْـــتقْبال, i.e., an answering particle that changes the *mu<u>d</u>âri'* to *man<u>s</u>ûb* and denotes futurity.

EXERCISES

1) Answer the following questions.

2) Point out the verbs belonging to *bâb* اِسْتَفْعَلَ and their derivatives occurring in the main lesson.

3) Write the *mu<u>d</u>âri'*, the *amr* and the *ma<u>s</u>dar* of each of the following verbs.

4) Point out the verbs belonging to *bâb* اِسْتَفْعَلَ and their derivatives occurring in the following sentences.

5) Fill in the blank in each of the following sentences with كَيْ or لِكَيْلا and make necessary changes.

6a) Use إِذَنْ in three sentences of your own.

6b) Oral exercise : Each student says something, and his colleague replies to him using إِذَنْ.

7) Negate both the verbs in each of the following sentences.

8) Rewrite the following sentences changing the subordinate nominal sentences to verbal sentences.

9) Specify the meaning of جَعَلَ in each of the following sentences.

11) Oral exercise : Each student asks his colleague : مَتَى اسْتَيْقَظْتَ؟ ومَنْ أَيْقَظَكَ؟

12) Write the *mu<u>d</u>âri'* of each of the following verbs.

13) Specify the *bâb* of each of the verbs occurring in the <u>h</u>adîth of Abû Dharr.

14) Write the singular of الحَوائج and الشُّرْطَة and the plural of القفا.

15) What is the original form of تَظَالَمُوا occurring in the <u>h</u>adîth?

16) Write the plural of each of the following nouns on the pattern of عَارٍ/عُرَاةٌ.

LESSON 26

In this lesson we learn the following :

#(1) الفِعْلُ الرُّباعِيّ (the *rubâ'î* or quadriliteral verb) i.e., a verb which has four radicals, e.g., تَرْجَمَ 'he translated', بَعْثَرَ 'he scattered', هَرْوَلَ 'he walked fast', بَسْمَلَ 'he said *bismillah*'.

Like the *thulâthî*, the *rubâ'î* is also either *mujarrad* or *mazîd*[1].

The *rubâ'î mujarrad* has only the four radicals without any extra letters as تَرْجَمَ which is composed of : t-r-j-m. Now the *rubâ'î mujarrad* has only one *bâb*, and it is فَعْلَلَ (**fa'lala**). The *mudâri'* is يُفَعْلِلُ, e.g., يُتَرْجِمُ. As the verb is composed of four letters, the حَرْفُ المُضارَعَة has *dammah*. The *masdar* is on the pattern of فَعْلَلَةٌ (**fa'lalat**-un), e.g., تَرْجَمَةٌ 'translation'. The *ism al-fâ'il* is مُتَرْجِمٌ 'translator' wherein the third radical has *kasrah*, and in the *ism al-maf'ûl* it has *fathah*, e.g., كِتابٌ مُتَرْجَمٌ 'translated book'.

The *rubâ'î mazîd* has three *abwâb*. They are :

a) تَفَعْلَلَ where **ta-** has been prefixed to the first radical (**ta**fa'lala), e.g., تَرَعْرَعَ 'he grew up', تَمَضْمَضَ 'he rinsed his mouth with water'.

The *mudâri'* is يَتَرَعْرَعُ, and the *masdar* is تَرَعْرُعٌ.

b) اِفْعَلَلَّ where **i-** is prefixed to the first radical, and the fourth radical is doubled (**i**f'alal**la**), e.g., اِطْمَأَنَّ 'he felt reassured', اِشْمَأَزَّ 'he detested'.

The *mudâri'* is يَطْمَئِنُّ (yatma'inn-u), and the *masdar* is اِطْمِئْنانٌ.

In the Qur'an (13:28) : أَلاَ بِذِكْرِ اللهِ تَطْمَئِنُّ الْقُلُوبُ 'Lo! in the remembrance of Allah do hearts find peace.'

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1 - For these terms see L 16.

c) افْـعَـنْـلَـلَ where **i-** is prefixed to first radical, and **-n** is added after the second (**i**f'a**n**lala), e.g., افْـرَنْـقَـعَ. The *mudâri'* is يَفْرَنْقِعُ, and the *masdar* is افْرِنْقاعٌ. The sentence افْرَنْقَعَ النَّاسُ means 'The people dispersed.'

#(2) 'This is **a** man' is هَذا رَجُلٌ, and 'This is **the** man' is هذا الرَّجُلُ. But this sentence may also mean 'This man'. The listener may think that you mean 'This man' and wait for the *khabar*. To avoid this ambiguity an appropriate pronoun is inserted between the *mubtada'* and the *khabar*, e.g., هذا هو الرجُلُ 'This is the man', هَؤُلاءِ هُمُ المُجْرِمُونَ 'These are the criminals', هَذه هِيَ السيَّارةُ 'This is the car', هَؤُلاءِ هُنَّ المُسْلِماتُ 'These are the Muslim ladies'.

The pronoun (الضَّـمِـيرُ) so used is called ضَمِيرُ الفَصْلِ (the differentiating pronoun).

This ambiguity also occurs in a sentence where the *mubtada'* is a proper noun, and the *khabar* an adjective or a noun having **al**, e.g., حامدٌ اللاعِبُ which may mean 'Hamid the player' or 'Hamid is the player'. If we mean 'Hamid is the player' we say حامدٌ هو اللاعِبُ.

Here are some more examples of ضَمِيرُ الفَصْلِ :

وأُولَئِكَ هُـمُ المُفْلِحـونَ 'And those are the successful' (Qur'an, 2:5). ذَلكَ هُوَ الفوزُ العَظِيمُ 'That is the great success' (Qur'an, 9:72).

But the use of ضَمِيرُ الفَصْـلِ is not compulsory. If you think that there is no ambiguity, you need not use it. We have in the Qur'an ذَلكَ الكتابُ 'That is the Book' (2:2), ذَلكَ الفَوزُ العَظِيمُ 'That is the great success' (9:89).

#(3) If you are offered something to eat with the instruction كُلْ هذا you can eat the whole thing. But if the instruction is كُلْ مِنْ هذا you are to take only part of it. In the same way we say : مِنَ الطُّلاّبِ مَنْ لا يعْرفُ الإنْكليزيّةَ 'Of the

students are some who do not know English.' This مِنْ is called مِنْ التَّبْعِيضِيَّةُ (the partitive *min*). Here are some more examples :

أَنْتَ مِنْ أَحْسَنِ الطُّلاَّبِ 'You are one of the best students.' Compare this with أنتَ أَحْسَنُ الطُّلاب 'You are the best student.'

وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ 'And they spend part of what We have given them' (Qur'an, 2:3).

وَمِنَ النَّاسِ مَنْ يَقُولُ آمَنَّا بِاللهِ وَبِاليَوْمِ الآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ 'And of mankind are some who say, "we believe in Allah and the Last Day", but they are not believers' (Qur'an, 2:8).

#(4) In وَهَلْ جاءَ المُدِيرُ؟ 'And has the headmaster come?' the conjunction وَ comes first, and then the interrogative particle هَلْ. the *hamzat al-istifhâm* (أَ) precedes the conjunction, e.g, أَوَجاءَ المديرُ؟. We cannot say وَأَجاءَ المديرُ؟. Here are some examples from the Qur'an :

أَوَلَمْ يَنْظُرُوا فِي مَلَكُوتِ السَّمَوَاتِ وَالأَرْضِ 'And did they not look into the kingdom of the heavens and the earth?' (7:185).

أَثُمَّ إِذَا وَقَعَ آمَنْتُمْ بِهِ 'Then, will you believe in it when it has actually happened?' (10:51).

#(5) Many *âyât* commence with إِذْ, e,g., وَإِذْ قَالَ إِبْرَاهِيمُ. In such cases إِذْ is the object of the verb اُذْكُرُوا 'Remember' which is always omitted. The meaning of the above *âyah* is 'Rememer when Ibrahim said ...'.

#(6) The plural of مَيِّتٌ 'dead' is مَوْتَى on the pattern of فَعْلَى. It is a diptote[1], and so has no *tanwîn*. Here are some more examples : أَسِيرٌ 'captive' : أَسْرَى -- مَرِيضٌ 'patient' : مَرْضَى -- جَرِيحٌ 'wounded' : جَرْحَى.

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[1]- For diptotes see L 34.

#(6) If the *munâdâ* is a noun with the pronoun of the first person singular as its *mudâf ilaihi*, it has five different forms, e.g.,

a) يا ربِّي (**yâ rabbî**) : this is the original form.

b) يا ربِّ (**yâ rabbi**) : here the *yâ'* (ي) has been omitted.

c) يا ربِّيَ (**yâ rabbiya**) : the *yâ'* is retained, but has *fathah*.

d) يا ربَّ (**yâ rabba**) : the *yâ'* is omitted, and the last letter has *fathah*.

e) يا ربَّا (**yâ rabbâ**) : the *yâ'* is omitted, and the last letter has *fathah* and *alif*.

The last form takes هاءُ السَّكْتِ at the end : يا ربَّاهْ (**yâ rabbâh**).

I have put all the five forms in this mnemonic : رَبِّ، ربِّي، ربَّ، ربَّا، ربِّيَ.

The fitst form (رَبِّ) is the most frequently used in the Qur'an.

#(7) We have seen in L 14 that if the *jawâb al-shart* is a nominal sentence, it should take فَـ, e.g., وَإِذَا مَرِضْتُ فَهُوَ يَشْفِين. This فَـ can be replaced with إذا الفُجائيّة, e.g., وَإِذَا ذُكِرَ الَّذِينَ مِنْ دُونِهِ إِذَا هُمْ يَسْتَبْشِرُونَ 'And when those (whom they worship) beside Him are mentioned, (surprisingly) they rejoice' (Qur'an, 39:45).

فَإِنْ أُعْطُوا مِنْهَا رَضُوا وَإِنْ لَمْ يُعْطَوْا مِنْهَا إِذَا هُمْ يَسْخَطُونَ 'If they are given thereof[1] they are pleased, but if they are not given thereof (surprisingly) they are displeased' (9:58).

#(8) We have learnt the *muda''af* verb in Book Two (L 29). In all forms of the *mudâri'* except two, the second radical loses its vowel and is assimilated to the third radical, e.g., يَحُجُّ، يَحُجَّانِ، يَحُجُّونَ؛ تَحُجُّ، تَحُجَّانِ، يَحْجُجْنَ؛ تَحُجُّ، تَحُجَّانِ، تَحُجُّونَ؛ تَحُجِّينَ، تَحُجَّانِ، تَحْجُجْنَ؛ أَحُجُّ، نَحُجُّ. This process is called الإِدْغام (assimilation). Only the two underlined forms do not undergo *idghâm* because they are *isnâd*ed to *mutaharrik* pronouns.

[1] i.e. out of *zakâh*

Now, in the *mudâri' majzûm* these four forms : يَحُجُّ، تَحُجُّ، أَحُجُّ، نَحُجُّ have two possibilities : one with *idghâm*, and the other without it, e.g.,

لَمْ يَحُجَّ (lam **ya-hujja**) or لَمْ يَحْجُجْ (lam **ya-hjuj**). Remember that يَحُجُّ (**ya-hujj-u**) is originally يَحْجُجُ (**ya-hjuj-u**).

In the same way, لَمْ تَحُجَّ or لَمْ تَحْجُجْ -- لَمْ أَحُجَّ or لَمْ أَحْجُجْ -- لَمْ نَحُجَّ or لَمْ نَحْجُجْ.

The *amr* of the second person masculine singular also has this possibility : حُجَّ (**hujja**) 'perform hajj' or اُحْجُجْ (**uhjuj**). The *amr* of the second person feminine plural is already without *idghâm* : اُحْجُجْنَ. It cannot have *idghâm* because it is *isnad*ed to a *mutaharrik* pronoun.

The process of removing the *idghâm* is called فَكُّ الإِدْغامِ (*fakk al-idghâm*).

Here are some examples from the Qur'an of this :

قَالَتْ أَنَّى يَكُونُ لِي غُلامٌ وَلَمْ يَمْسَسْنِي بَشَرٌ 'She said, "how can I have a son when no man has touched me?"'(19:20).

وَمَنْ يَحْلِلْ عَلَيْهِ غَضَبِي فَقَدْ هَوَى 'And he on whom My wrath descends is indeed lost' (20:81).

وَمَنْ يُضْلِلِ اللهُ فَمَا لَهُ مِنْ هَادٍ 'And none can guide him whom Allah does not show the way' (39:36).

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ 'Say, "If you love Allah, then follow me; Allah will love you and forgive you your sins"' (3:31).

وَاحْلُلْ عُقْدَةً مِنْ لِسَانِي 'And untie the knot from my tongue' (20:27).

EXERCISES

1) Answer the following questions.
2) Point out the *rubâ'î* verbs and their derivatives occurring in the main lesson, and specify the *bâb* of each of them.
3) Write the *mudâri'* and the *amr* of each of the following verbs.
4) Point out the *rubâ'î* verbs and their derivatives in thefollowing sentences, and specify the *bâb* of each of them.

5a) Point out all the instances of ضَمير الفصْل occurring in the main lesson.

5b) Rewrite each of the following sentences making the *khabar* definite with **al**, and make the necessary changes.

7) Rewrite the following sentences using *wâw al-'atf* (واوُ العَطْف).

9) Write the plural of each of the following nouns on the pattern of ***fa'lâ***.

13) Specify the type of ما in كَما يَتَكَلَّمُ أهْلُ فرنسا.

14) What is the singular of الجُلود?

15) To which *bâb* does each of the following verbs belong?

LESSON 27

In this lesson we learn the following :
#(1) Kinds of pronouns :

Pronouns are either separate (المُنْفَصِل) or attached (المُتَّصِل).

The separate pronouns are independent and not attached to any other word. They also occur after إلاَّ, e.g.,

أنـا مُسْـلِمٌ 'I am a Muslim' -- ما فَهِمَ الدَّرْسَ إلاَّ أنتَ 'No one understood the lesson except you.'

إيَّاكَ رأيتُ 'It is you that I saw.' -- ما رأيتُ إلاَّ إيَّاكَ 'I saw none but you.'

The attached pronouns are not independent, but are always attached to other words, e.g., تُ and كَ in رأَيْـتُـكَ 'I saw you.' Here **-tu** is the attached pronoun meaning *I*, and **-ka** is the attached pronoun meaning *you*.

We know that nouns indicate their functions in the sentence by changing their endings, e.g., دَخَلَ الوَلَـدُ (al-walad-**u**), سَأَلْتُ الولَـدَ (al-walad-**a**), قُلْتُ للْوَلَد (al-walad-**i**). But pronouns do not change their endings; they change themselves entirely, e.g., مَنْ أنْـتَ؟, but أَسْأَلُـكَ. So أنتَ is the *marfû'* form, amd كَ is the *mansûb* form.

So there are two sets of pronouns : one for *raf'*, and the other for *nasb* and *jarr*. And each of these two sets has two forms : one separate and the other attached.

THE PRONOUNS OF *RAF'*

The separate forms :

Third person : هُوَ، هُما، هُمْ؛ هِيَ، هُما، هُنَّ.

Second person : أَنْتَ، أَنْتُما، أَنتُم؛ أنْتِ، أنتما، أنْتُنَّ.

First person : أَنا، نَحْنُ.

The attached forms : The following are the attached pronouns of *raf'* :

1) the *mutaharrik tâ'*, as in ذَهَبْتُ، ذَهبْتُما، ذهبْتُمْ، ذهبْتِ، ذهبْتُنَّ (**-tu, -tumâ, -tum, -ti, -tunna**).

2) the *alif* of the dual, as in ذَهَبَا، ذَهَبَتَا، يذْهبان، تَذْهَبَان، اذْهَبا (**-â**).

3) the *wâw* of the plural, as in ذَهَبُوا، يَذْهَبُون، تَذْهَبُون، اذْهَبُوا (**-û**).

4) the *yâ'* of the second person feminine, as in تَذْهَبِينَ، اذْهَبِي (**-î**).

5) the *nûn* of the feminine plural, as in ذَهَبْنَ، يَذْهَبْنَ، تَذْهَبْنَ، اذْهَبْنَ (**-na**).

6) **-nâ** of the first person plural, as in ذَهَبْنَا (**-nâ**).

The attached pronouns of *raf'* are hidden in the following forms :

a) the *mâdî :* in the following two forms : ذَهَبَ and ذَهَبَتْ. Note that the *tâ'* in ذَهَبَتْ is not a pronoun. It is a particle denoting feminine gender.

b) the *mudâri' :* in the following four forms : يَذْهَبُ، تَذْهَبُ، أَذْهَبُ، نَذْهَبُ.

THE PRONOUNS OF *NASB*

The separate forms : You have not been introduced to these forms before. These forms are composed of the word إِيَّا plus the attached pronouns of *nasb* whuch you already know, e.g., إِيّاكَ (**iyyâ-ka**).

Third person : إِيَّاهُ، إِيَّاهُمَا، إِيَّاهُمْ؛ إِيَّاهَا، إِيَّاهُمَا، إِيَّاهُنَّ.

Second person : إِيَّاكَ، إِيَّاكُمَا، إِيَّاكُمْ؛ إِيَّاكِ، إِيَّاكُمَا، إِيَّاكُنَّ.

First person : إِيَّايَ، إِيَّانَا.

The attached forms : These form cannot be mentioned independently. They should be attached to a verb or to إِنَّ or one of its sisters.

Third person : سَأَلَــهُ، سَأَلَــهُمَا، سَأَلَــهُمْ؛ سَأَلَــهَا، سَأَلَــهُمَا، سَأَلَــهُنَّ.

Second person : سَأَلَــكَ، سَأَلَــكُمَا، سَأَلَــكُمْ؛ سَأَلَــكِ، سَأَلَــكُمَا، سَأَلَــكُنَّ.

First person : سَأَلَــنِــي، سَأَلَــنَــا[1].

THE PRONOUNS OF *JARR*

The pronouns of *jarr* have only the attached form, and they are the same as the pronouns of *nasb*, e.g., مِنْــهُ، مِنْهُمْ؛ مِنْهَا، مِنْهُنَّ؛ مِنْكَ، مِنْكُمْ؛ مِنْكِ، مِنْكُنَّ etc.

WHEN TO USE THE SEPARATE PRONOUNS OF *NASB*

The pronoun of *nasb* should be separate in the following cases :

1) if it is a *maf'ûl bihi*, and precedes the verb, e.g., نَعْبُدُكَ 'We worship You', but : إِيَّاكَ نَعْبُــدُ 'It is You that we worship.' We cannot say كَ نَعْبُدُ, as كَ is an attached pronoun, and cannot stand alone.

2) if it is a *maf'ûl bihi* of a *masdar, e.g.,* نَــنْــتَظِرُ زِيارَةَ الْمُدِيرِ إِيَّانَا 'We are awiating the headmaster's visit to us.' Here إِيَّانَا is the object of the *masdar* زِيـــارة. Here is another example : مُساعَدَتُكَ إِيَّايَ كَانَتْ قَبْلَ مُساعَدَتِي إِيَّاكَ 'Your help to me was before my help to you.'

[1]- The attached form of the pronoun of the first person singular is *yâ'* only. The *nûn* is the نُونُ الْوِقَايَة (the *nûn* of protection). See Book Two (L.9).

3) if it occurs after a conjunction, e.g., رَأَيْتُكَ وَإِيَّاهُ 'I saw you and him.' Here we cannot say رأيتُكَ وَهُ, as هُ is an attached pronoun and cannot stand alone. In the same way we say إِنِّي وَإِيَّاكَ ناجحان 'Indeed I and you have passed.' We cannot say ... إِنِّي وَكَ nor can we say إِنِّي وَأَنْتَ because أَنتَ is pronoun of *raf'*.

4) if it occurs after إِلاَّ, e.g., لا نَعْبُدُ إِلاَّ إِيَّاهُ 'We worship none but Him.' -- ما سأَلْتُ إلا إيّاكَ 'I asked none but you.'

5) if it occurs after an attached pronoun of *nasb*, e.g., أينَ مَجَلَّةُ المديرِ؟ -- أعطَيْتُـهُ إيّاهـا 'Where is the headmaster's magazine?' -- 'I gave it him.' Here we cannot say أَعْطَيْتُهُها. If both the pronouns belong to the same person - as in this example - the second pronoun should be separate. But if they belong to different persons, we may use either the attached or the separate pronoun, though it is better to use the attached pronoun, e.g., أين كتابي؟ -- أعْطَيْتُكَهُ / أعْطَيْتُكَ إيّاهُ 'Where is my book?' -- 'I gave it to you.'

#(2) One of the patterns of the *masdar* is فَعِيلٌ (**fa'îl**-un), e.g., رَنَّ الجرَسُ 'The bell rang' : رَنِينٌ 'ringing' -- صَفَرَ 'he whisled' : صَفِيرٌ 'whistling'.

EXERCISES

1) Answer the following questions.
2) Point out all the pronouns occurring in the main lesson, and specify the category to which each of them belongs.
3) Point out all the separate pronouns of *nasb* occurring in the main lesson, and mention the reason for their being separate.
4) Rewrite the following sentences placing the pronoun of *nasb* before the verb in each of them.
5) Rewrite the following sentences using إِلاَّ as shown in the example.
6) Fill in the blank in each of the following sentences with the type of pronoun mentioned in brackets.

7) Answer the following questions using two pronouns of *nasb* as shown in the example.
8) Answer the following questions using two pronouns of *nasb* as shown in the example.
9) Oral exercise : Each student says to another يُرِيدُ فُلانٌ كتابكَ. أَفَأُعْطيه إيّاهُ؟ 'So-and-so wants your book. Shall I give it to him?' And the other says نعم، أَعْطه إيّاهُ 'Yes, give it to him', or لا، لا تُعْطه إيّاهُ 'No, don't give it to him.'
10) Write the *masdar* of each of the following verbs on the pattern of ***fa'îl***.
11) Give the plural of الدُّرْجُ and الخاتَمُ.
12) Write the *mudâri'* and *amr* of each of the following verbs.

LESSON 28

In this lesson we learn the following :

#(1) المَفْعُولُ المُطْلَقُ (the absolute object) : It is the *masdar* of the verb occurring in the sentence used along with the verb for the sake of emphasis. It is *mansûb*, e.g., ضَرَبَني بلالٌ ضَرْبـــاً 'Bilal beat me a beating.' The words ضَرَبَني بلالٌ convey the meaning, but you can say this even if he did not actually beat you, but merely raised his hand, or gently placed his hand on your body. But you can say ضَرَبَني بلالٌ ضَرْباً only when he gave you a real beating.

The *maf'ûl mutlaq* has four uses. It is used :

a) to emphasize as we have just seen. Here is another example : وَكَلَّمَ اللهُ مُوسَى تَكْليماً 'And Allah spoke to Mûsâ directly' (Qur'an, 4:164).

b) to specify the number, e.g., طُبِعَ الكتابُ طَبْعَتَيـــن 'The book was printed twice.' -- نَسيتُ وسَجَدْتُ سَـــجْدَةً واحـــدةً 'I forgot and performed only one *sajdah*.'

c) to specify the type of action, e.g., مَاتَ مَوْتَ الشُّهَدَاءِ 'He died the death of martyrs.' -- اُكْتُبْ كِتَابَةً وَاضِحَةً 'Write legibly' (literally, 'write a clear writing').

d) as a substitute for the verb. In this case only the *masdar* is used, e.g., صَبْراً 'Have patience!' Here the *masdar* is a substitute for the *amr* اِصْبِرْ -- شُكْراً 'I thank you.' Here the *masdar* is a substitute for the *mudâri'* أَشْكُرُ 'I thank.'

Words which deputize for the *masdar* :

The following words deputize for the *masdar*, and are therefore *mansûb*, and are grammatically regarded as *maf'ûl mutlaq* :

1) the words كُلّ، بَعْض، أَيّ with the *masdar* as their *mudâf ilaihi*, e.g.,

أَعْرِفُـــهُ كُلَّ المَعْرِفَةِ 'I know him fully well.'

آخَذَنِي المُدِيرُ بَعْضَ المُؤَاخَذَةِ 'The headmaster punished me to some extent.'

أَيَّ نَـــوْمٍ تَنَـــامُ؟ 'What sort of sleep are you sleeping?' In the Qur'an (26:227) : وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْقَلِبُـــونَ 'And those who do wrong will come to know how they will end up.'

2) a number with the *masdar* as its *tamyîz*[1], e.g.,

طُبِعَ الكِتَـــابُ ثَـــلاثَ طَبَعَـــاتٍ 'The book was printed thrice.' In the Qur'an : فَاجْلِدُوا كُلَّ وَاحِدٍ مِنْهُمَا مِائَةَ جَلْـــدَةٍ '...flog each one of them a hundred stripes' (24:2). -- فَاجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً '...flog them eighty stripes' (24:4).

3) an adjective of the *masdar* (the *masdar* itself being omitted), e.g., فَهِمْتُ الدَّرْسَ جَيِّداً 'I understood the lesson well.' This is for فَهِمْتُ الدرسَ فَهْماً جَيِّـــداً which literally means 'I understood the lesson with a good understanding.'

[1]- The *tamyîz* (التَّمْيِيز) is a word used to specify a vague idea. The *tamyîz* of the number may be *majrûr* or *mansûb*, e.g., ثَلاثَةُ كُتُبٍ، عِشْرُونَ كِتَاباً

4) *ism al-masdar* (اسْمُ المَصْدَر) : It is a word which has the same meaning as the *masdar*, but has less letters than it, e.g., كَلامٌ 'speaking' is *ism al-masdar*, and تَكْلِيمٌ is *masdar*; قُبْلَةٌ 'kiss' is *ism al-masdar*, and تَقْبِيلٌ is *masdar*.

كَلَّمَنِي كَلاماً شَدِيداً 'He spoke to me harsh words.'

5) a cognate *masdar* : It is :

(a) the *masdar* of the *mujarrad* verb while the verb used in the sentence is *mazîd*, e.g., اشْتَرَيْتُ هذه السيّارةَ شِراءً مُباشِراً 'I bought this car directly.' Here شِـــراءً is the *masdar* of the *mujarrad* verb شَرَى يَشْرِي 'to buy' whereas the *masdar* of اشْتَرَى يَشْتَرِي is اشْتِراءٌ. Here is an example fro the Qur'an (89:20) وتُحِبُّونَ المالَ حُبّاً جَمّـــاً 'And you love wealth with abounding love.' Here حُبّاً is the *masdar* of the *mujarrad* verb حَبَّ يَحِبُّ (a-i) which is very rarely used, whereas the *masdar* of the *mazîd* verb أَحَبَّ يُحِبُّ is إحْبابٌ and this *masdar* is very rarely used.

(b) a *masdar* of a *mazîd bâb* which is different from the *bâb* of the verb. e.g., تَبَسَّمْتُ ابْـتِسـاماً 'I smiled.' Here ابْـتِساماً is the *masdar* of the verb ابْـتَسَمَ, which belongs to *bâb* افْتَعَلَ, whereas the verb تَبَسَّمَ belongs to *bâb* تَفَعَّلَ, and both have the same meaning. In the Qur'an (73:8) وتَـبَـتَّـلْ إلَـيْـه تَـبْـتِـيـلاً 'And devote yourself to Him with complete devotion.' Here the verb تَبَتَّلَ belongs to *bâb* تَفَعَّلَ whereas the *masdar* is from *bâb* فَعَّلَ.

6) a demontrative pronoun with the *masdar* as its *badal*, e.g., أَتَسْتَقْبِلُنِي هذا الاسْـتِقْبالَ؟ 'Do you accord me this kind of reception?' Here هذا is the *maf'ûl mutlaq*, and so it is في مَحَلِّ نَصْبٍ, and الاسْتِقْبالَ is its *badal*.

7) a pronoun referring to the *masdar*, e.g., اجْتَهَـدْتُ اجْتِهـاداً لم يَجْتَهِـدْهُ غيري 'I worked hard in a way nobody else did.' Here the pronoun هُ stand for اجْتِهاداً.

8) a synonym of the *masdar*, e.g., عِشْتُ حَيَاةً سَعِيدَةً 'I lived a happy life.' Here حَيَاةً 'life' is synonymous with عِيْشَةً derived from عاش.

#(2) There are many kinds of *masdar*.

a) One of them is مَصْدَرُ المَرَّة. This *masdar* denotes how many times the action took place, once, twice, thrice ... It is on the pattern of فَعْلَة (**fa'lat**-un), e.g., ضَرَبْتُهُ ضَرْبَةً، وضَرَبَنِي ضَرْبَتَيْن 'I hit him once, and he hit me twice.' طُبِعَ هذا الكتابُ طَبَعَاتٍ 'This book has been printed several times.' طَبَعَاتٌ (**taba'ât**-un) is the plural of طَبْعَة.

In the *abwâb* of the *mazîd* the *masdar al-marrah* is formed by adding ة to the original *masdar*, e.g., تَكْبِير : تَكْبِيرَةٌ 'saying "Ahhahu akbar" once', إِطْلَالٌ 'peeping out' : إِطْلَالَةٌ 'peeping out once', e.g., نُكَبِّرُ أَرْبَعَ تَكْبِيرَاتٍ فِي الصلاة على المَيِّت 'We say 'Allahu akbar' four times in the funeral prayer.' أَطْلَلْتُ مِنَ النافذة إِطْلَالَتَيْن 'I looked down from the window twice,'

b) Another kind of the *masdar* is مَصْدَرُ الهَيْئَة (the *masdar* of manner). It is on the pattern of فِعْلَة (**fi'lat**-un), e.g., جِلْسَةٌ 'manner of sitting', مِشْيَةٌ 'manner of walking'. We say, لا تَمْشِ مِشْيَةَ النِّسَاء 'Don't walk like women.' اِجْلِسْ جِلْسَةَ طالبِ عِلْمٍ 'Sit as students sit.'

Note that that the first letter has *fathah* in the *masdar al-marrah*, and *kasrah* in the *masdar al-hai'ah*.

Masdar al-hai'ah is not formed from the *mazîd abwâb*.

c) Another kind of the *masdar* is the *masdar mîmî* (المَصْدَرُ المِيمِيُّ). It is on the pattern of مَفْعَلٌ / مَفْعَلَةٌ (**maf'al**-un / **maf'alat**-un) and مَفْعِلٌ / مَفْعِلَةٌ (**maf 'il**-un / **maf'ilat**-un), e.g., مَمَاتٌ 'death', مَعْرِفَةٌ 'knowledge', مَغْفِرَةٌ 'forgiveness'.

In the *mazîd abwâb* it is the same as the *ism al-maf'ûl*, e.g., مُمَزَّق 'tearing asunder', مُخْرَج 'taking out', مُنْقَلَب 'return'. In the Qur'an, فَجَعَلْنَاهُمْ أحاديث وَمَزَّقْنَاهُمْ كُلَّ مُمَزَّق 'So We made them tales, and totally scattered them' (34:19).

EXERCISES

1) Answer the following questions.
3a) Point out all the instances of *maf'ûl mutlaq* occurring in the main lesson, and specify the signification of each of them.
3b) Point out words deputizing for the *masdar* in the examples of the *maf'ûl mutlaq.*
4) Point out the instances of *maf'ûl mutlaq* occurring in the following sentences, and specify the signification of each of them.
5) Point out words deputizing for the *masdar* in the following examples of the *maf'ûl mutlaq.*
6) Complete the sentence ...سَجَدْتُ with three instances of *maf'ûl mutlaq.* In the first instance it should specify the number, in the second the type of action and in the third it should signify emphasis.
7) Mention all the words that deputize for the *masdar* in the *maf'ûl mutlaq.*
8) Give three examples of the *masdar* which functions as a substitute for the verb.
8) Derive *masdar al-marrah* from each of the following verbs.
9) Derive *masdar al-hai'ah* from each of the following verbs.

LESSON 29

In this lesson we learn the following :
#(1) المَفْعُولُ لَـــهُ or المَفْعُولُ لأَجْلِه : It is a *masdar* which tells us the reason for doing an action, e.g., لم أخرُجْ خوفاً من المَطَر 'I did not go out for fear of rain',

حَضَرْتُ حُبّاً لِلنَّحْــــو 'I attended (the class) for the love of grammar.' Here the *masdar* خَوْفاً tells us the reason for not going out, and the *masdar* حُبّاً tells us the reason for attending the class. This *masdar* mostly denotes a mental action like fear, love, desire, respect etc. It is *mansûb*.

The *masdar* in *maf'ûl lahu* is mostly with the *tanwîn*, but it may also be *mudâf*, e.g., وَلَا تَقْتُلُوا أَولادَكُمْ خَشْيَةَ إِمْلَاقٍ 'Do not kill your chidren for fear of poverty' (Qur'an, 17:31).نَهَى النَّبِيُّ صَلَّى اللهُ عليه وسلَّمَ أَنْ يُسافَرَ بِـــالقُرْآنِ إِلَـــى أَرْضِ العَدُوِّ مَخافَةَ أَنْ يَنالَهُ العَـــدُوُّ 'The Prophet (peace and blessings of Allah be upon him) prohibited (the Muslims) from taking the Qur'an to the land of the enemy for fear that the enemy should harm it.'

#(2) هَلَّا : This particle is used in a verbal sentence. It is used with the *mudâri'* to urge one to do an action, and with the *mâdî* to rebuke him for neglecting an action, e.g., هَلَّا تَشْكُوهُ إِلَى المدير 'Should you not complain about him to the headmaster?', i.e., 'you should do', هَلَّا شَكَوتَهُ إِلَى المدير 'Should you not have complained about him to the headmaster?', i.e., 'you should have.'

In the first case it is called حَرْفُ التَّحْضِيض (the particle of urging), and in the second حَرْفُ التَّنْدِيم (the particle of rebuke). The words أَلَا، أَلَّا، لَوْما، لَوْلَا are also used for *tahdîd* and *tandîm*. In the Qur'an (24:12) : لَوْلَا إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ وَالْمُؤْمِناتُ بِأَنْفُسِهِمْ خَيْراً وَقالُوا هَذا إِفْكٌ مُبِــينٌ 'Why did not the believers, men and women, when you heard it, think good of themselves, and say, "It is an obvious lie"?'

#(3) رَغْبَةً فِي العِلْمِ، لا رَهْبَةً مِنَ الامْتِحـــانِ 'out of love for knowledge, not out of fear of examination.' This لا is a conjunction (لا العاطِفَةُ). It is used in an affirmative sentences, or one containing an *amr*, e.g., خَرَجَ بِلالٌ، لا حامِدٌ

'Bilal left, not Hamid.' اسْأَل المديرَ، لا المـــدرس 'Ask the headmaster, not the teacher.' كُل التُّفّاحَ، لا المَوزَ 'Eat apples, not bananas.'

EXERCISES

1) Answer the following questions.
3) Point out all the instances of *maf'ûl lahu* occurring in the main lesson.
4) Point out all the instances of *maf'ûl lahu* in the following sentences.
5) Fill in the blank in each of the following sentences with the word given in brackets making it *maf'ûl lahu.*
7) Give the singular of each of the following nouns.
8) Oral exercise : Every student uses the expression دَأْبي ودَيْدَني in a sentence.
9) Oral exercise : Every student uses هـلاّ in two sentences, one being for *tahdîd* and the other for *tandîm*.

LESSON 30

In this lesson we learn the following :

#(1) التَّمْـيِـيز : It is a noun used to specify and define an indeterminate idea contained in the previous word, or in the whole sentence, e.g.,

a) شَرِبْتُ لِـتْراً حليبـاً 'I drank a litre of milk.' The word لِتر (litre) refers to an amount, but the meaning is not complete unless words like *water*, *milk*, *oil* etc are mentioned.

b) إبراهيمُ أَحْسَنُ منّي خَطّاً 'Ibrahim is better than I with regard to handwriting.' There are many things in which one may be better than the other. In this example the word خطّاً specifies the particular aspect.

The *tamyîz* is *mansûb*.
There are two kinds of *tamyîz* :

a) تَمْيِيزُ الذَّات : This comes after words denoting quantity. There are four kinds of quantity :

(1) العَدَدُ (number), e.g., : يا أَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَباً 'O my father I saw (in a dream) eleven stars...' (Qur'an,12:4). The *tamyîz* of numbers is *mansûb* after 11 to 99. After 3 to 10 it is plural and *majrûr*, and after 100 and 1000 it is singular and *majrûr* as we have learnt in Book Two (L 24).

(2) المساحةُ (linear measurement), e.g., اشْتَرَيْتُ مِتْراً حَرِيراً 'I bought one metre of silk.'

(3) الكَيْلُ (measure of capacity), e.g., أَعْطِنِي لِتْرَيْنِ حَلِيباً 'Give me two litres of milk.'

(4) الوَزْنُ (weight), e.g., عندي كِيلُوغرامٌ بُرْتُقالاً 'I have one kilogram of oranges.'

Words resembling words of quantity also take *tamyîz* , e.g.,

(1) the word كَمْ 'how many' resembles the number, e.g., كَمْ بِنْتاً لَكَ؟ 'How many daughters have you?'

(2) ما في السَّماءِ قَدْرُ راحةٍ سَحاباً 'There is not in the sky a cloud the size of the palm of the hand.' Here the wods قَدْرُ راحةٍ 'the size of a palm' resemble words denoting linear measurement.

(3) هَلْ عندكَ كِيسٌ دَقِيقاً 'Have you got a sack of flour?' Here the word كِيسٌ 'sack' resembles words denoting measure of capacity.

(4) فَمَنْ يَعْمَلْ مِثْقالَ ذَرَّةٍ خَيْراً يَرَهُ 'Whoever does an atom's weight of good will see it' (Qur'an, 99:7). Here the words مِثْقالَ ذَرَّةٍ 'atom's weight' resemble words denoting weight.

The *tamyîz al-dhât* may also be *majrûr* either because of the preposition مِنْ, or because of its being *mudâf ilaihi*, e.g., اشْتَرَيْتُ مِتْراً حَرِيراً can also be اشْتَرَيْتُ مِتْراً مِنْ حَرِيرٍ or اشتريتُ مِتْرَ حَرِيرٍ. But this rule does not apply to the *tamyîz* of the number, which has its own rules.

b) تَمْيِيزُ النِّسْبَة : It is used to specify and define an indeterminate idea contained in the whole sentence, e.g., حَسُنَ هذا الطّالبُ خُلُقاً 'This student is good with regard to manners.'

This *tamyîz* can be construed as either the *fâ'il* or the *maf'ûl bihi* of the sentence, e.g.,

حَسُنَ بِلالٌ خُلُقاً 'Bilal is good with regard to manners' can be construed as حَسُنَ خُلُقُ بلالٍ 'Bilal's manners are good' (*fâ'il*).

وَفَجَّرْنا الأَرْضَ عُيُوناً 'We exploded the earth with springs' (Qur'an, 54:12) can be construed as وَفَجَّرْنا عُيُونَ الأَرْضِ 'We exploded the springs of the earth' (*maf'ûl bihi*).

This *tamyîz* is always *mansûb*, and cannot be *majrûr*[1].

#(2) On of the patterns of the *masdar* is فُعْلٌ (**fu'l**-un), e.g., شَرِبَ 'he drank' : شُرْبٌ 'drinking' -- شَكَرَ 'he thanked' : شُكْرٌ 'thanks'.

#(3) We have learnt فِعْلُ التَّعَجُّب (the verb of wonder) in Book Two (L 9), e.g., ما أَجْمَلَ النُّجُومَ! 'How beautiful the stars are!' This verb has another form. It is أَفْعِلْ بِه, e.g.,

ما أَكْثَرَ النُّجُومَ! 'How numerous the stars are!' = أَكْثِرْ بِالنُّجُومِ!.

ما أفقَرَهُ! 'How poor he is!' = أَفْقِرْ بِهِ!.

Both these forms have been used in the Qur'an : فَما أَصْبَرَهُمْ عَلَى النّارِ 'How patiently they can endure fire!' (2:175).

أَبْصِرْ بِهِ وأَسْمِعْ 'How clearly He sees and how keenly He hears!' (18:26).

The word بِهِ has been omitted after أَسْمِعْ to avoid repetition.

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[1] There are certain exceptions which you can learn later.

EXERCISES

1) Answer the following questions.
3) Point out all the instances of *tamyîz* occurring in the main lesson and specify its kind in each of them.
4) Point out the *tamyîz* in the following sentences and specify its kind.
5) Complete each of the following sentences with a suitable *tamyîz*.
6) Change the *tamyîz* to *majrûr* in the following sentence.
7) Write the *masdar* of each of the following verbs on the pattern of ***fu'l***.
8) Oral exercise : Each student says .... زَمِيلِي أَحْسَنُ الطــــلاب using an appropriate *tamyîz*.
9) Rewrite each of the following sentences using both the forms of *fi'l al-ta'ajjub*.
10) Use the word مِلْء in five sentences on the pattern of أُرِيدُ مِلْءَ كَفٍّ سُكَّراً 'I want a fistful of sugar.'

LESSON 31

In this lesson we learn the following :

#(1) الحالُ : It is a noun used to express the state of the *sâhib al-hâl* while an act is taking place,e.g., جاءَ بلالٌ راكبــــاً 'Bilal came riding.' Here بلالٌ is the *sâhib al-hâl,* i.e., the one whose state is being mentioned, راكباً is the *hâl* and جاءَ is the act. The *hâl* is the answer to the question كَيْفَ 'how'. In answer to the question كَيْفَ جاء بلالٌ؟ 'How did Bilal come?' one says, جاءَ راكباً. Here are some more examples :

جاءَتْنِي الطِّفْلَةُ باكيــــةً، ورَجَعَــتْ ضاحكــةً 'The child came to me weeping and returned laughing.'

أُحِبُّ اللَّحْمَ مَشْوِيّاً، والسَّمَكَ مَقْلِيّاً، والبَيْضَ مَسْلُوقاً 'I like the meat grilled, the fish fried and the egg boiled.'

The *hâl* is *mansûb*.

The *sâhib al-hâl* is one of the following :

a) the *fâ'il*, e.g., كَلَّمَني الرَّجُلُ باسماً 'The man spoke to me smiling.'

b) the *nâ'ib al-fâ'il*, e.g., يُسْمَعُ الأَذانُ واضحاً 'The adhân is clearly heard.'

c) the *maf'ûl bihi*, e.g., اشْتَرَيْتُ الدَّجاجةَ مَذْبوحَةً 'I bought the chicken slaughtered.'

d) the *mubtada'*, e.g., الطِّفْلُ في الغُرْفة نائماً 'The child is in the room sleeping.'

e) the *khabar*, e.g., هذا الهلالُ طالعاً 'This is the crescent rising.'

The *sâhib al-hâl* is mostly definite as in the previous examples. It may be indefinite if it is :

a) qualified by an adjective, e.g., جاءَني طالبٌ مُجْتَهِدٌ مُسْتأْذِناً 'A hard-working student came to me seeking permission.'

b) or is *mudâf* to an indefinite *mudâf ilaihi*, e.g., سَأَلَني ابْنُ مُدرّسٍ غاضباً 'A teacher's son asked me angrily.'

If one of these requirements is not met, then the *hâl* :

a) should precede the indefinite *sâhib al-hâl*, e.g., جاءَني سائلاً طالبٌ 'A student came to me asking', or

b) it should be a nominal sentence connected to the main sentence with *wâw al-hal*, e.g., جاءَني وَلَدٌ وَهُوَ يَبْكي 'A boy came to me crying.' In the Qur'an (2:259) أَوْ كَالَّذي مَرَّ عَلَى قَرْيَةٍ وهيَ خاوِيَةٌ عَلَى عُروشِها 'Or like him who passed by a township while it was in utter ruins.'

Sometimes the *sâhib al-hâl* may be indefinite without meeting these requirement as in this hadîth : صَلَّى رَسُولُ اللهِ صلَّى اللهُ عليه وسلَّمَ قاعداً، وصلَّى وَراءَهُ رِجالٌ قياماً 'The Prophet (may peace and blessings of Allah be upon him) prayed sitting, and some men prayed behind him standing.'

Kinds of *hâl* :

The *hâl* is either a word (الحالُ المُفْرَدُ) or a sentence (الحالُ الجُمْلَةُ).

a) الحالُ المُفــرَدُ : We hahe already seen examples of this. Here is another, دَخَلَ المدرسُ الفصْلَ حاملاً كُتُباً كثــيرةً 'The teacher entered the class carrying a lot of books.'

b) The الحالُ الجُمْلَةُ : The sentence may be either nominal or verbal, e.g.,

Verbal : جَلَسْــتُ أستَمعُ إلَى تلاوةَ القرآنَ الكريمِ منَ الإذاعة 'I sat listening to the Quranic recitation from the radio.' Here the verb is *mudâri'*.

الْتحقْــتُ بالجامعة وقد تَخرَّجَ أخي 'I joined the university after my brother had graduated.' Here the verb is *mâdî*.

Nominal : حَفظْــتُ القرآنَ وأنا صَغــيرٌ 'I memorized the Qur'an while I was small.' جاءَ الجَريحُ دمُهُ يتدفّقُ 'The wounded came with blood gushing out.'

The الحـــالُ الجُمْلـــةُ should contain a word (الرَّابطُ) connecting it to the main sentence. This word is either a pronoun or *wâw* or both, e.g.,

a) جاءت الأخواتُ يضْحكْنَ 'The sisters came laughing.' Here the نْ in يَضْحَكْنَ is the pronoun connecting the *hâl* to the *sâhib al-hâl*.

b) دَخَلْــتُ مكّةَ والشّمسُ تغْرُبُ 'I entered Makkah while the sun was setting.' Here the *hâl* has no pronoun connecting it to the *sâhib al-hâl*. The only connecting word is the *wâw*.

c) رَجعَ الطُّلاّبُ وهُمْ مُتْعبُونَ 'The students returned tired.' Here the pronoun هُمْ and the *wâw* connect the *hâl* to the *sâhib al-hâl*.

Agreement of the *hâl* with the *sâhib al-hâl* :

The *hâl* agrees with the *sâhib al-hâl* in number and gender, e.g.,

جاءَ الطالبُ ضاحكاً 'The student came laughing.'

جاءَ الطالبان ضاحكَيْن

جاءَ الطُّلابُ ضاحكين

جاءَت الطالبةُ ضاحكةً 'The female student came laughing.'

جاءت الطالبتان ضاحكَــتَــيْــن

جاءَت الطالباتُ ضاحكات

#(2) One of patterns of the *masdar* is فِعْلٌ (**fa'il**-un), e.g., لَعِبَ 'he played' : لَعِبٌ 'playing'.

#(3) Here are two more patterns of the broken plural :

a) فِعَالٌ (**fi'âl**-un), e.g., the plural of نائمٌ and نائمةٌ is نيامٌ -- the plural of قائمٌ and قائمةٌ is قيامٌ.

b) فُعُــولٌ (**fu'ûl**-un), e.g., the plural of قاعدٌ and قاعدةٌ is قُعُودٌ -- the plural of جالسٌ and جالسةٌ is جُلُوسٌ.

In the Qur'an (3:191) : ... الَّذينَ يَذْكُرُونَ اللهَ قياماً وقُعُوداً وعَلَى جُنُوبِهِم 'Those who remember Allah standing, sitting and reclining...'

In the hadîth : خَرَجَ رسولُ اللهِ صلّى اللهُ عليْه وسلَّمَ فَــإذا نِسْــوَةٌ جُلُــوسٌ 'The Messenger of Allah (peace and blessings of Allah be upon him) went out, and (surprisingly) there were women sitting.'

EXERCISES

1) Answer the following questions.
3) Point out all the instances of the *hâl* occurring in the main lesson.
4) Point out the *hâl* and the *sâhib al-hal* in the following sentences.
5) Complete ecah of the following sentences with the *hâl* used in the example after making necessary changes.
6) Point out the *hâl*-sentence and the *râbit* in each of the following sentences.
7) Oral exercise : Each student says, جلسْتُ أقرأُ / أكتــبُ / أُفَكِّــرُ 'I sat reading/writing/ thinking.'
9) Give the *masdar* of each of the following verbs on the pattern of **fa'il**-un.
10) Write the *mudâri'* of each of the following verbs.
11) Give the plural of بَيْتٌ (in the sense of 'line of poetry') and فَمٌ.
12) Give the singular of أرْحامٌ and سُكَارَى.

LESSON 32

In this lesson we learn the following :

#(1) نَجَحَ الطُّلاَّبُ كُلُّهُمْ إلاَّ خالداً 'All the students have passed except Khalid.'

This is an example of الاسْتِثْنَاء (exception). The *istithnâ'* has three elements :

a) المُسْتَثْنَى : it is the thing that is excepted, and in the above example it is خالد.

b) المُسْتَثْنَى منْهُ : it is the thing from which exdeption is made, and in the above example it is الطُّلاَّب.

c) أَداةُ الاسْتِثْنَاء : it is the tool of exception which is إلاَّ in the above example. إلاَّ is a حَرْفٌ. There are other tools also. These are :

-- غيْر and سوى . These are nouns.

-- ما خلا and ما عدا. These are verbs.

Kinds of *istithnâ'* :

1) If the *mustathnâ* is of the same kind as the *mustathnâ minhu*, the i*stithnâ'* is said to be مُتَّصِلٌ. In the above example خالدٌ is a student. Here is another example : زُرْتُ البِلادَ الأُورُبِّيَّةَ كُلَّهَا إلاَّ اليُونَانَ 'I have visited all the European countries except Greece.' Greece is a European country.

2) If the *mustathnâ* is wholly different in kind from the *mustathnâ minhu,* the the *istithnâ* is said to be مُنْقَطِعٌ, e.g., وَصَلَ الضُّيُوفُ إلاَّ أَمْتِعَتَهُمْ 'The guests have arrived except their baggage.' It is obvious that the baggage is wholly different in kind from the guests. The meaning of the sentence is that the guest have arrived, but their baggage has not yet arrived. In the Qur'an, Ibrahim عليه السَّلامُ says about the idols فَإِنَّهُمْ عَدُوٌّ لِي إلاَّ رَبَّ العالَمِينَ 'Surely, they are enemies to me except the Lord of the Universe' (26:77). It is obvious that the Lord of the Universe is not of the kind of the idols.

From another point of view the *istithnâ'* is either تامّ or مُفَرَّغ. If the *mustathnâ minhu* is mentioned, it is *tâmm* as in the previous examples. And if it is not mentioned, it is *mufarragh*, e.g., ما جاءَ إلاّ حامدٌ 'Nobody came except Hamid', ما رأيْتُ إلاّ حامداً 'I saw none but Hamid.'

In the *istithnâ mufarragh* the sentence is always negative, prohibitive or interrogative.

The sentence containing the *istithnâ'* is also of two kinds :

a) an affirmative sentence is called مُوجَبٌ, e.g., افْتَحِ النَّوافذَ إلاّ الأخيرةَ 'Open the windows except the last one.'

b) a negative, prohibitive or interrogative sentence is called غيرُ مُوجَبٍ, e.g.,

ما غابَ الطُّلابُ إلاّ إبْراهيمَ / إبراهيمُ 'The students were not absent except Ibrahim.' (negative).

لا يَخْرُجْ أحَدٌ إلاّ الجُدُدَ / الجُدُدُ 'No one should leave except the new ones.' (prohibitive).

هَلْ يرْسُبُ أحَدٌ إلاّ الكَسْلانَ / الكَسْلانُ؟ 'Does anyone fail except the lazy?' (interrogative).

The *i'râb* of the *mustathnâ'* :

The *mustathnâ* after *illâ*

1) **In the *istithnâ' munqati'* :**

Tthe *mustathnâ* is always *mansûb*, e.g., لِكُلِّ داءٍ دَواءٌ إلاّ الموتَ 'Every sickness has a medicine except death.' Death is not a sickness.

2) **In the *idtithnâ' muttasil* :**

a) If the sentence is *mûjab*, the *mustathnâ is mansûb* e.g., يَغْفِرُ اللهُ الذُّنوبَ كلَّها إلاّ الشِّرْكَ 'Allah forgives all the sins except *shirk*.'

b) If the sentence is *ghair mûjab*, there are two possibilities : the *mustathnâ* may be *mansûb* or may have the same *i'râb* as the *mustathnâ minhu*, e.g.,

Negative (النَّفْي) :

ما حَضَرَ الطُّلابُ إلاّ حامداً / حامدٌ 'The students did not attend except Hamid.'

ما سألْتُ الطلابَ إلا حامداً / حامداً 'I did not ask the students except Hamid.'

ما اتّصَلْتُ بـالطلابِ إلا حـامداً / حـامد 'I did not contact the students except Hamid.'

Prohibitive (النَّهْي) :

لا يَخْرُجْ أحَدٌ إلاّ حامداً / حامدٌ 'No one should leave except Hamid.'

لا تَسْأَلْ أحداً إلاّ حامداً / حامداً 'Don't ask anyone except Hamid.'

لا تَتّصِلْ بأحد إلا حامداً / حامد 'Don't contact anyone except Hamid.'

Interrogative (الاسْتِفْهام) :

هَلْ غابَ أحدٌ إلا حامداً / حامدٌ؟ 'Was anybody absent except Hamid?'

هلْ رأيتَ أحداً إلا حامداً / حامداً؟ 'Did you see anyone except Hamid?'

هل اتَّصَلْتَ بأحد إلا حامداً / حامد؟ 'Did contact anyone ecept Hamid?'

3) In the *istithnâ' mufarragh* :

Here the *mustathnâ* does not have a fixed *i'râb*. It takes the *i'râb* it deserves in the sentence, e.g.,

ما رَسَبَ إلاّ بلالٌ 'No one failed except Bilal.' Here the *mustathnâ* (بلالٌ) is the *fâ'il*. To find out the *i'râb* it deserves omit إلاّ, and it will become clear to you, e.g., if we omit إلاّ in the above example, we get ما رَسَبَ بلالٌ, and here بلالٌ is the *fâ'il*. This is done only to find out the *i'râb*. The meaning, of course, is the opposite of what the original sentence means.

And in ما رأيْتُ إلاّ بلالاً 'I saw no one except Bilal' بلالاً is *maf'ûl bihi* as it is clear from ما رأيْتُ بلالاً.

There is no problem with the *majrûr* as it is preceded by a prepositon, e.g., ما بَحَثْتُ إلا عَنْ خالد 'I was looking for none except Khalid', ما درسْنا إلاّ بالجامعة الإسلاميّة 'We did not study in any university except Islamic University.'

Note : We have seen in L 27 that only the separable form of the pronoun is used after إلاّ. Here are some examples of this : لا نَعْبُدُ إلاّ إيّاه 'We worship

none but Him' (not : إلاّهُ). -- سألَ المدرسُ الطلاّبَ كلَّهُمْ إلاّ إيّاكِ 'The teacher asked all the students except you' (not : إلاّكِ).

The *mustathnâ* after غيْر and سوَى

The *mustathnâ* after after these words is *majrûr* because it is *muḏâf ilaihi*. Its original *i'râb* is shown by these two words, e.g.,

نَجَحَ الطلابُ غَـــيْرَ حـــامدٍ. Here غيْرَ is *manṣûb* just as حامداً is *manṣûb* in نَجَحَ الطلابُ إلاّ حامداً.

ما نَجَحَ الطلاّبُ غَـــيْرُ حـــامدٍ. Here غيْر may be *manṣûb* or *marfû'* just as حامد may be *manṣûb* or *marfû'* in ما نَجَحَ الطلاّبُ إلاّ حامداً /حامدٌ.

ما نجح غيْرُ حامدٍ. Here غيْرُ is *marfû'* just as حامد is *marfû'* as in ما نجح إلاّحامدٌ.

ما سألتُ غيْرَ حـــامدٍ. Here غيْر is *manṣûb* just as حامد is *manṣûb* in ما سألتُ إلاّ حامداً.

The *i'râb* of سوَى is exactly like that of غيْر, but it is latent as سوَى is a *maqṣûr* noun[1].

The *mustathnâ* after ما عدا، ما خلاَ

After these two tools of exception the *mustathnâ* is *manṣûb*, e.g., اختبَرْتُ الطلابَ ماعدا ثلاثةً 'I have examined the students except three.' The poet says: ألا كُلُّ شيءٍ ما خلاَ اللهَ بـــاطلُ 'Lo! every thing, except Allah, is untrue.' Here باطلٌ should have the *tanwîn*, but it has been omitted for metrical reason.

#(2) ألاَ (**alâ**) is a particle used to draw attention to something important, e.g., ألا إنّهُمْ هُمُ المُفسدُونَ ولَكنْ لا يَشْـــعُرُونَ 'Beware, they themselves are the

[1]- See Pe

mischief-makers, but they do not perceive' (Qur'an, 2:12). This particle is called حَرْفُ اسْتِفْتَاحٍ وَتَنْبِيهٍ, i.e., the particle of commencement and cautioning.

#(3) One of the patterns of the *masdar* is فَعْلٌ (**fa'l**-un), e.g., شَرَحَ 'he explained' : شَرْحٌ 'explanation'.

#(4) The plural of دِينَارٌ (**dînâr**-un) is دَنَانِيرُ (**danânîr**-u). Note that in the singular there is only one ن, but in the plural there are two. There are some other words like دِيوَانٌ، قِيرَاطٌ، دِيمَاسٌ which form their plural like دِينَارٌ.

#(5) If the *khabar* of كَانَ is a pronoun, it may be either attached or separable, e.g., أَتُرِيدُ أَنْ تَكُونَ قَاضِياً؟ – لاَ، ما أُرِيدُ أَنْ أَكُونَهُ / أَكُونَ إِيَّاهُ 'Do you want to be a judge?' -- 'No, I don't want to be one.' Both أَكُونَهُ and أَكُونَ إِيَّاهُ are right.

EXERCISES

1) Answer the following questions.
3) Point out all the instances of *istithnâ'* occurring in the main lesson, and specify the kind in each instance (*muttasil, munqati', mufarragh*).
4) Point out the *mustathnâ* and *mustathnâ minhu*, and specify the kind of *istithnâ'* in the following examples.
5) Fill in the blank in each of the following sentences with the word given in brackets, and makes the necssary changes.
6) Fill in the blank in each of the following sentences with the word given in brackets, and makes the necessary changes.
7) Fill in the blank in each of the following sentences with the word given in brackets, and makes the necessary changes.
8) Fill in the blank in each of the following sentences with the word given in brackets, and makes the necessary changes.
9) Complete each of the following sentences with a suitable *mustathnâ*.
11) Write the plural of each of the following nouns.
12) Write the *masdar* of each of the following verbs on the pattern of **fa'l**-un.

13) What is meaning of الأَمَةُ? And what is its plural?

14) Write the plural of each of the following nouns on the pattern of دَنَانِيرُ.

LESSON 33

In this lesson we learn the following :

#(1) وَاللهِ لَأَنْشُرَنَّ الإِسْلامَ فِي بَلَدِي 'By Allah, I shall propagate Islam in my country.' This is called نُونُ التَّوْكِيدِ (the *nûn* of emphasis[1]). It is of two kinds :

a) one with a double *nûn*, e.g., اُخْرُجَنَّ 'get out.' This is called نُونُ التَّوْكِيدِ الثَّقِيلَةُ.

b) and the other with a single *nûn*, e.g., اُخْرُجَنْ. This is called نُونُ التَّوْكِيدِ الخَفِيفَةُ. This is less frequently used than the *thaqîlah*.

This *nûn* signifies emphasis. It is used only with the *mudâri'* and the *amr*, not with the *mâdî*.

How to suffix this *nûn*?

a) The *mudâri' marfû'* :

(1) In the four forms يَكْتُبُ، تَكْتُبُ، أَكْتُبُ، نَكْتُبُ the final *dammah* is replaced with the *fathah*. So يَكْتُبُ becomes يَكْتُبَنَّ (yaktub-**u** : yaktub-**a**-nna). The same process is used with the other three forms also.

(2) In the following three forms, the final *nûn* along with the *wâw* or *yâ'* are dropped : يَكْتُبُونَ، تَكْتُبُونَ، تَكْتُبِينَ. So يَكْتُبُونَ becomes يَكْتُبُنَّ.

After omitting **-na** from yaktubû**na** and adding **-nna** we get yaktub**ûnna**. As a long vowel is not followed by a vowelless letter in Arabic, the long **û** is

[1]- European Arabists call it 'the energetic *nûn*'.

shotened. So we get yaktubunna. In the same way from تَكْتُبُونَ is formed تَكْتُبُنَّ (taktubûna: taktubûnna : taktubunna). Note that the difference between the singular يَكْتُبَنَّ and the plural يَكْتُبُنَّ is -a- in the first and -u- in the second (yaktub-a-nna, yaktub-u-nna).

The second person feminine singular تَكْتُبِينَ becomes تَكْتُبِنَّ. After omitting -na from taktubîna and adding -nna we get taktubînna. Here also the long vowel is followed by a vowelless letter, and so it is shortened. The result is taktubinna.

(3) In the two dual forms يَكْتُبَانِ، تَكْتُبَانِ the final *nûn* is omitted, but the *alif* is retained because its omission will make this dual form identical with the singular form. An important difference in the dual forms is that the *nûn* takes *kasrah* instead of *fathah*. So the resulting form is يَكْتُبَانِّ، تَكْتُبَانِّ. After omitting -ni from yaktubâni and addinig -nna we get yaktubânna. The final -a is changed to -i for the sake of dissimilation.

(4) In the two feminine plural forms يَكْتُبْنَ، تَكْتُبْنَ the final *nûn* is retained and -ânni is added. As in the dual forms the *nûn* takes *kasrah* in these plural forms also. The resulting forms are يَكْتُبْنَانِّ، تَكْتُبْنَانِّ. Note that an *alif* is added between the *nûn* of the pronoun and the *nûn* of emphasis (yaktubna : yaktubn-â-nni).

b) The *mudâri' majzûm* :

The process is the same as in the *mudâri' marfû'* except that the *nûn* in the five forms is already omitted in the *mudâri' majzûm*. Here are some examples:

لا تَجْلِسَنَّ في هذا الكُرسيِّ فإنّه مكسورٌ 'Don't sit in this chair for it is broken.'

يا إخوانُ، لا تَخْرُجُنَّ مِنَ الفصْلِ قبلَ السَّاعةِ الواحِدةِ 'Brothers, don't leave the class before one o'clock.'

يا زينبُ، لا تَغْسِلِنَّ ثوبَكِ بهذا الصابُونِ 'Zainab, don't wash your clothes with this soap.'

يا أخواتُ، لا تَشْرَبْنَانِّ هذا الماءَ 'Sisters, don't drink this water.'

Note that in the *nâqis* verb, the omitted third radical is restored before suffixing the *nûn*, e.g.,

لا تَدْعُونَّ : لا تَدْعُ -- لا تَنْسَيَنَّ : لا تَنْسَ -- لا تَمْشِيَنَّ : لا تَمْشِ. This also happens in the *amr*.

c) The *amr* :

This process is primarily the same in the *amr* also, e.g.,

اُكْتُبَنَّ : اُكْتُبْ (uktub : uktub-**anna**).

اُكْتُبَانِّ : اُكْتُبَا (uktubâ : uktubâ-**nni**).

اُكْتُبُنَّ : اُكْتُبُوا (uktubû : uktubu-**unna**).

اُكْتُبِنَّ :اُكْتُبِي (uktubî : uktubi-**nna**).

اُكْتُبْنَانِّ : اُكْتُبْنَ (uktubna : uktubn-â-**nni**).

WHEN TO USE THIS *NÛN*?

Its use is either optional, compulsory or near-compulsory.

a) Optional : It is optional in the following two cases :

(1) in the *amr*, e.g., انْزِلَنَّ من السيّارة يا وَلَدُ 'Do get out of the car, boy.'

(2) in the *mu<u>d</u>âri'* if it signifies *<u>t</u>alab* (الطَّلَب), i.e., *amr*, *nahy* or *istifhâm*[1], e.g.,

لا تأكُلَنَّ وأنت شَبْعانُ 'Never eat when you are full up.'

هَلْ تُسافِرَنَّ وأنت مريضٌ؟ 'Are you travelling when you are so sick?'

If the speaker feels the need for emphasis, he may use it.

b) Compulsory : It is compulsory in the *mu<u>d</u>âri'* if it is *jawâb al-qasam*, e.g., وَاللهِ لأَحْفَظَنَّ القرآنَ الكريـــم 'By Allah! I will memorize the Qur'an.' Here the *mu<u>d</u>âri'* أَحْفَظُ happens to be *jawâb al-qasam* as it is preceded by the *qasam* وَاللهِ. Note that this verb has not only the *nûn* suffixed to it, but it has also a *lâm* prefixed to it (**la**-a<u>h</u>fa<u>z</u>-**anna**). This *lâm* is called لامُ تَلَقِّي القَسَم.

There are, however, three conditions for its use in the *jawâb al-qasam*. These are :

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[1]- For *<u>t</u>alab* see L 15.

a) the verb should be affirmative as in the above example.Neither the *lâm* nor the *nûn* is used with a negative verb, e.g., واللهِ لا أَخْرُجُ 'By Allah! I will not go out.'

b) the verb should be future. If it is present only the *lâm* is used, not the *nûn*, e.g., وَاللهِ لأُحِبُّكَ 'By Allah! I love you.' -- وَاللهِ لأَظُنُّهُ صادقاً 'By Allah! I think he is truthful.'

Note that واللهِ لأُساعِدَنَّهُ means 'By Allah! I **will help** him.' and واللهِ لأُساعِدُهُ means 'By Allah! I **am helping** him.'

c) the *lâm* should be attached to the verb. If it is attached a word other than the verb, the *nûn* cannot be used, e.g., وَاللهِ لإِلَى مَكَّةَ أَذْهَبُ 'By Allah! to Makkah I will go.' Here the *lâm* is attached to إِلَى (la-ilâ). But if it is attached to the verb, the *nûn* has to be used, e.g., وَاللهِ لأَذْهَبَنَّ إِلَى مَكَّةَ. Here is another example : واللهِ لَسَوْفَ أَزُورُكَ 'By Allah! I will visit you.' In the Qur'an (93:5) وَلَسَوفَ يُعْطِيكَ 'And He will give you.' This is *jawâb al-qasam*, and the *qasam* is وَالضُّحَى 'By the forenoon!'

c) Near-compulsory : The use of the *nûn* is near-compulsory after the conditional particle إِمَّا which is made up of إِنْ plus ما for strengthening. The *nûn* of إِنْ has been assimilated to the *mîm* of ما. Here are some examples :

إِمَّا تَذْهَبَنَّ إِلى مَكَّةَ أَذْهَبْ مَعَكَ 'If you go to Makkah, I will go with you.' In the Qur'an (17:23) : إِمَّا يَبْلُغَنَّ عِنْدَكَ الكِبَرَ أَحَدُهُما أَوْ كِلاَهُما فَلاَ تَقُلْ لَهُما أُفٍّ ولا تَنْهَرْهُما وقُلْ لَهُما قَوْلاً كَرِيماً 'If one or both of them attain old age with you, do not asy to them 'Fie', nor repulse them, but speak to them a gracious word.'

#(2) أُفٍّ is a verb-noun meaning 'I am annoyed' or 'I am irritated'. It is *mabnî*.

#(3) In the Qur'an, 3:169) : بَلْ أحْياءٌ. Here the *mubtada'* is omitted. The full sentence is بَلْ هُمْ أحْياءٌ 'On the contrary, they are alive.' When بَلْ precedes a sentence it called حَـرْفُ الابْتـداء, i.e., introductory particle. It denotes digression, i.e., change of subject. This change signifies one of the two following things :

a) الإبْطـالُ, i.e., cancellation of the previous statement as in this verse : وَلا تَحْسَبَنَّ الَّذينَ قُتِلُوا في سَبِيلِ اللهِ أمْواتاً بَلْ أحْياءٌ عِنْدَ رَبِّهِمْ يُرْزَقُـونَ 'Never think of those who are killed in the way of Allah as dead; on the contrary, they are alive. With their Lord they have provision.' بَلْ is used here to cancel the idea that they are dead, and to assert that they are alive.

b) الانْتِقالُ, i.e., transition from one idea to another without cancelling the first, e.g., إبراهيمُ كَسْلانُ، بلْ هو مُهْمِلٌ 'Ibrahim is lazy; nay, he is negligent.' In the Qur'an (69:26-27) : فَلَمَّا رَأَوْها قالُوا إنّا لَضالُّونَ* بَلْ نَحْنُ مَحْرُومُونَ 'When they saw it [1] they said, "Surely, we have lost our way; nay, we have been deprived (of our fruit)".'

EXERCISES

1) Make the following verbs emphatic using the *nûn al-taukîd al-thaqîlah.*
2/1) Point out all the instances of *nûn al-taukîd* occurring in the main lesson, and mention in which of them the use of the *nûn* is optional, and in which it is compulsory.
2/2) Oral exercises :
(a) Each student says to the other لا تفعلْ كـذا, and he replies saying واللهِ لأَفْعَلَنَّ كذا.
(b) Each student says to the other افْعَلْ كذا, and he replies saying واللهِ لا أفْعَلُ كذا. Actual verbs like لا تَجْلِسْ، اجْلِسْ؛ لا تفْتَحْ، افْتَحْ should be used.

[1]- i.e., their garden which had been burnt down.

2/3) Rewrite each of the following sentences making it *jawâb al-qasam*, and make necessary changes.
2/4) Write the *mudâri'* and *amr* of each of the following verbs.

LESSON 34

In this lesson we learn the following :
#(1) المَمْنُوع مِـــنَ الصَّـــرْف (the diptote) : It is a *mu'rab* noun which does not accept the *tanwîn*, e.g., إِبْراهِيمُ، فاطِمَةُ، أحْمَرُ، مساجِدُ، زُمَلاءُ.
It is of two kinds :
a) Nouns which do not accept the *tanwîn* for only one reason.
b) Nouns which do not accept the *tanwîn* for two reasons.

Nouns which do not accept the *tanwîn* fo only one reason

This reason is one of the two following things :
a) ألِفُ التَّأْنيث, i.e., the *alif* signifying femininity. It is either مَقْصورة (short) or مَمْـــدُودَة (elongated). The first is a long -**â** written in Arabic with a *yâ'* (ـــى), and the second is a long -**â** followed by a *hamzah* (اء), and both these should be extra added after the third radical, e.g.,
* ألفُ التأنيث المقْصورةُ : مَرْضَى، دُنْيا، حُبْلَى، هَدايا، فَتَاوَى[1]. Note that words like فَتَـــى 'young man', رَحًى 'grinding stone', عَصاً 'stick' are not diptotes because the *alif* in these words is the third radical, and not extra.
* ألفُ التَّأْنيث المَمْـــدُودة : صَحْراءُ، حَمْراءُ، أَصْدِقاءُ، فُقَراءُ[2]. Note that words like أَقْلامٌ، أَوْلادٌ، أَسْماءٌ، آبـــاءٌ، آلاءٌ، أَنْحـــاءٌ are not diptotes because these are like

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[1] - مَرْضَى is the plural of مَرِيضٌ --دُنْيا 'world' -- حُبْلَى 'pregnant' -- هَدَايا 'gifts' -- فَتَاوَى plural of فَتْوَى 'religious ruling'.

أَحْكَامٌ on the pattern of أَفْعالٌ, and the *hamzah* is the third radical, and not extra.

b) الجَمْعُ المُتَناهي [1], i.e., that is the plural on the patterns of مَفَاعِلُ and مَفَاعِيلُ, e.g., مَساجِدُ، مَدَارِسُ، أَساوِرُ، حَدَائِقُ، سَلاسِلُ، أَنامِلُ، فَنَادِقُ.

مَفَاتِيحُ، أَسابِيعُ، فَنَاجِينُ، ثَعَابِينُ، مَنادِيلُ.

Words on the pattern of مَفَاعِلَةٌ (i.e., ة + مَفَاعِل) are not diptotes, e.g., أَساتِذَةٌ، تَلامِذَةٌ، دَكاتِرَةٌ. These words accept the *tanwîn*.

Even singular nouns on these two patterns are diptotes, e.g., طَمَاطِمُ 'tomatoes', بَطاطِسُ 'potatoes'[2] ; طَبَاشِيرُ 'chalk', سَرَاوِيلُ 'trousers'.

NOUNS WHICH DO NOT ACCEPT THE *TANWÎN* FOR TWO REASONS

These are either proper nouns (العَلَمُ) or adjectives (الوَصْفُ).

Proper Nouns

Proper nouns do not accept the *tanwîn* when they have one of the following reasons:

(1) if they are feminine, e.g., آمِنَةُ، زَيْنَبُ، حَمْزَةُ. Note that حَمْزَةُ is the name of a man, but the word is feminine as it ends in *tâ' marbûṯah* (ة).

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[2]- صَحْرَاءُ 'desert' -- حَمْرَاءُ 'red', feminine of أَحْمَرُ -- أَصْدِقاءُ plural of صَدِيقٌ 'friend' -- فُقَرَاءُ plural of فَقِيرٌ 'poor'.

[1]- الجمْعُ المُتَناهي means 'the ultimate plural'. Some plural forms can be changed to this form to get what is called جَمْعُ الجمْعِ, e.g., أَمْكِنَةٌ is the plural of مَكانٌ, and أَمْكِنةٌ itself can be changed to أَماكِنُ. But this last form cannot be made plural further. That is why it is called the 'ultimate plural'.

[2]- These two words belong to the class of اسمُ الجِنْسِ الجَمْعِيُّ like التَمْرُ، العِنَبُ etc. These words are treated as singular, though they are plural in meaning.

If a feminine proper noun is made up of three letters of which the second letter is *sâkin*, it may be used both as a diptote and as a triptote[1], but it is better to use it as a triptote, e.g., هِنْدٌ، دَعْدٌ، رِيْمٌ.

(2) if they are non-Arabic (أَعْجَمِيٌّ), e.g., إِبْراهِيمُ، وِلْيَمُ، بَاكِسْتَانُ. If a non-Arabic proper noun is masculine, and is made up of three letters of which the second is *sâkin*, it accepts the *tanwîn*, e.g., نُوحٌ، لُوطٌ، شِيثٌ، جُرْجٌ، خَانٌ[2]. But if it is feminine, it remains a diptote, e.g., بَرْثُ، بَاثُ، مُوشُ، نِيسُ، حِمْصُ، بَلْخُ[3].

If a non-Arabic word was taken in Arabic as a common noun, and was later used as a proper noun, it accepts the *tanwîn*, e.g., جَوْهَرٌ which is a Persian word meaning a gem, and is also used as a name.

(3) if they are مَعْدُولٌ, i.e., on the pattern of فُعَلُ (**fu'al**-u), e.g., عُمَرُ، زُفَرُ، زُحَلُ، هُبَلُ[4].

(4) if they end in extra *alif* and *nûn*, e.g., رَمَضَانُ، مَرْوَانُ، شَعْبَانُ، عُثْمَانُ. The name حَسَّانٌ accepts the *tanwîn* because it is on the pattern of فَعَّالٌ from حُسْنٌ, and so the ن is the third radical, and is not extra.

(5) if they resemble a verb in their form, e.g., أَحْمَدُ which is on the pattern of أَذْهَبُ 'I go' ; يَزِيدُ which is on the pattern of يَبِيعُ 'he sells'.

(6) if they are compound of two nouns, e.g., مَعْدِيكَرِبُ، حَضْرَمَوْتُ.

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[1]- A triptote is a regular noun which accepts the *tanwîn*.

[2]- نُوحٌ and لُوطٌ are prophets, شِيثٌ is one the sons of Adam (may peace be on him), جُرْجٌ is George, خَانٌ is a name in India and Pakistan.

[3]- Names of cities in Australia, England, Turkey, France, Syria and Afghanistan : Perth, Bath, **Muş**, Nice, Homs, Balkh.

[4]- عُمَرُ and زُفَرُ are names of persons; زُحَلُ is the planet Saturn, and هُبَلُ is the name of a pre-Islamic idol.

Adjectives

Adjectives do not accept the *tanwîn* in the following cases :

(1) if they are on the pattern of أَفْعَلُ provided they are not made feminine with the *tâ' marbûtah* (ة), e.g., أَكْبَرُ، أَحْمَرُ. The feminine of أَكْبَرُ is كُبْرَى, and that of أَحْمَرُ is حَمْراءُ. The word أَرْمَلٌ 'widower' accepts the *tanwîn* because its feminine is أَرْمَلَةٌ 'widow'.

(2) if they are on the pattern of فَعْلانُ, e.g., جَوْعانُ، شَبْعانُ، عَطْشانُ، مَلآنُ.

(3) if they are مَعْدُول. A *ma'dûl* adjective is one of the two following things :

a) the numbers which are on the patterns فُعالُ and مَفْعَلُ, e.g., ثُلاثُ 'three at a time', رُباعُ 'four at a time'; مَثْنَى 'two at a time', مَثْلَثُ 'three at a time'. In the Qur'an (4:3) : وَإِنْ خِفْتُمْ أَلاَّ تَعْدِلُوا فِي الْيَتَامَى فَانْكِحُوا ما طَابَ لَكُمْ مِنَ النِّساءِ مَثْنَى وثُلاثَ وَرُبَاعَ 'And if you fear that you will not deal justly with regard to the orphans, then marry of the women, who please you, two or three or four...'

b) the word أُخَرُ, plural of أُخْرَى. In the Qur'an (2:185) : وَمَنْ كانَ مَرِيضاً أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيّامٍ أُخَرَ 'And he who is sick or on a journey (let him fast the same number of) other days.'

I'RÂB OF THE DIPTOTE

We have learnt the *i'râb* of the diptote in Book (L 23), and in the first lesson of this book. The *jarr*-ending of the diptote is *fathah* instead of *kasrah*, e.g., دَرَسْتُ فِي مَدَارِسَ كَثِيرةٍ 'I studied in many schools.' -- سافَرْتُ من لَنْدَنَ إلَى بَرْلِينَ 'I travelled from London to Berlin.' -- هذه كُتُبُ زَيْنَبَ 'These are Zainab's books.'

But it takes *kasrah* like a regular noun in the following two cases :

a) when it has the definite article -**al**, e.g., نزلتُ في هذه الفنادق 'I stayed in these hotels.' -- اُكْتُبْ بالقَلَمِ الأَحْمَرِ 'Write with the red pen.' سَلَّمْتُ الرَّغيفَ للوَلَدِ الجَوْعان 'I gave the loaf to the hungry boy.'

In the Qur'an (70:40) : فَلاَ أُقْسِمُ بِرَبِّ المَشَارِقِ وَالمَغَارِبِ إنّا لَقَادِرُونَ 'But, nay! I swear by the Lord of the easts and the wests that We are indeed Able.'

b) when it is *muḏâf*, e.g., دَرَّسْتُ في مَدَارِسِ المدينة 'I taught in the schools of Madinah.' -- اتَّصَلْتُ بأَصْدِقاءِ بِــــلال 'I contacted Bilal's friends.' هُوَ مِنْ أَحْسَنِ الطُّلاب 'He is one of the best students.'

In the Qur'an (95:4) لَقَدْ خَلَقْنا الإِنْسَانَ في أَحْسَنِ تَقْوِيم: 'We have indeed created man in the best stature.'

Note the words : مَعانٍ plural of مَعْــنًى 'meaning', جَوَارٍ plural of جارِيَةٌ 'girl' -- نَــوادٍ plural of نادٍ 'club'. Such words are on the pattern of مَفاعِل, and at the same time they are *manqûṣ* as their third radical is *yâ'*, which appears if these words take the definite article -**al**, المَعاني، الجَواري، النَّوادي. These are called the *manqûṣ* of the الجمعُ المُتَناهِي, and they are treated just as the *manqûṣ* in *i'râb*. They take the *tanwîn* in the *raf'* and *jarr* cases, but not in the *naṣb* case, e.g.,

Marfû' : هٰذه الكَلِمَةُ لها مَعانٍ كثيرةٌ 'This word has many meanings.' Here مَعانٍ is *mubtada'*, and is *marfû'*. Here it takes the *tanwîn*.

Manṣûb : أَعْرِفُ مَعانِيَ كثيرةً لهذه الكلمة 'I know many meanings of this word.' Here it is *maf'ûl bihi*, and so it is *manṣûb*. Here it does not take the *tanwîn*.

Majrûr : تُسْتَعْمَلُ هذه الكلمــــةُ بِـــــمَعانٍ كثــيرة 'This word is used in many meanings.' Here it is *majrûr* as it is preceded by a preposition. Here also it takes the *tanwîn*. Here is another example :

Marfû' : تُوجَدُ هُنا نَوادٍ مُخْتَلِفَةٌ 'Various clubs are found here.'

Manṣûb : أَسَّسَ النَّاسُ نَوَادِيَ مُخْتَلِفَةً 'People have founded various clubs.'

Majrûr : هُوَ عُضْوٌ في نَوادٍ مُخْتَلِفَة 'He is member in various clubs.'

EXERCISES

1) Point out all the instances of the diptote (المَمْنُوعُ مِنَ الصَّرْفِ) occurring in the main lesson, and mention the reason for their being diptotes.
2) Point out the diptotes occurring in the main lesson which have *kasrah* in the *jarr* case, and mention the reason for that.
3) Point out the diptotes (المَمْنُوعُ مِنَ الصَّرْفِ) in the following sentences, and mention the reason for their being so. If they have *kasrah* in the *jarr* case, mention the reason for that.
4) Rewrite the following sentence with the diptote having *kasrah*.
5) Use the word جَوَارٍ in three sentences making it *marfû'* in the first, *mansûb* in the second and *majrûr* in thr third.
6) In the sentence عَائِشَةُ عَائِشَةٌ the first word has no *tanwîn* while the second has. Why?
7) Why is the word أَرْنَبٌ not a diptote though it has a verbal pattern?
8) Give an example of a diptote having *kasrah* in the *jarr* case because of its having the definite article.
9) Give an example of a diptote having *kasrah* in the *jarr* case because of its being *mudâf*.
10) Give an example of each of the following :
a) an adjective which is *ma'dûl*.
b) non-Arabic proper noun.
c) an adjective on the pattern of فَعْلانُ.
d) a feminine proper noun.
e) a *ma'dûl* proper noun.
f) an adjective on the pattern of أَفْعَلُ.
g) a proper noun ending in extra *alif* and *nûn*.
h) a compound proper noun.
i) الجمعُ المُتَناهِي.
j) a noun ending in *alif al-ta'nîth al-mamdûdah.*
k) a noun ending in *alif al-ta'nîth al-maqsûrah.*
l) the *manqûs* of the الجمعُ المُتَناهِي.

m) a feminine proper noun which accepts the *tanwîn.*
n) a non-Arabic proper noun which accepts the *tanwîn.*

11) Both the proper nouns إبراهيمُ and لُوطٌ are non-Arabic, but the first does not accept the *tanwîn* while the second does. Why?

12) Both the proper nouns جُرْجٌ and بَلْخُ are non-Arabic, and both are made of three letters of which the second is *sâkin*. But the first accepts the *tanwîn* while the second does not. Why?

13) Which proper noun may be used both as a diptote and a triptote?

General Questions
(covering the whole book)

#(1) Read the *hadîth qudsi,* and answer the questions following it :

1(a) What does جَعَلَ mean here? How many objects does it take?

1(b) Mention another meaning of جَعَلَ, and use it in a sentence.

2(a) What has been omitted in تَظَالَمُوا? and why?

2(b) Mention tht two *abwâb* in which this omission takes place, and give an *âyah* for each *bâb*.

2(c) To which *bâb* does تَظَالَمُوا belong? What does this *bâb* signify in this *hadîth*? Mention the other signification of this *bâb*, and give an example in a sentence.

3) Point out a *thulâthi mujarrad* verb occurring in the *hadîth*, and mention its *bâb*, its *masdar* and its *masdar mîmî*.

4) Point out a *mazîd* verb with one extra letter, and mention its *bâb*, its *masdar* and its *ism al-fâ'il*.

5) What kind of derivative is each of the following nouns? Mention the verb from which it has been derived.

6) Write the *i'râb* of the underlined words.

#(2) Read the *âyah*, and answer the questions following it :

1) What is إِمَّا made up of? Is the use of the emphatic *nûn* in the *mudâri'* following it optional or compulsory?

2) Why has لَا تَقُلْ taken the فَ?

3) Write the *i'râb* of the underlined words.

#(3) Write the *i'râb* of the underlined words in the following *âyahs*.

#(4) Write the *i'râb* of the underlined words in the following *hadîth*.

#(5) Write the *i'râb* of the underlined words in the following *âyah*.

#(6) Read the following couplet, and answer the questions following it :

1) Is the use of the emphatic *nûn* in the *mudâri'* here optional or compulsory?

2) Is the verb رَأَى here *ra'â* of the eye or *ra'â* of the mind?

3) To which *bâb* does the verb يَتَبَسَّمُ belong? How many extra letters are there in it? Give its *mâdî, amr* and *masdar*.

4) What is the meaning of اللَّيْث and what is its plural?

5) What is meaning of النُّيُوب and what is its singular? Does this word have another plural?

6) Why has the verb لَا تَظُنَّنَّ taken the فَ?

7) Write the *i'râb* of the underlined words.

#(7) What is the *i'râb* of هذه in each of the following sentences?

#(8) What is the *i'râb* of خَوْفًا in each of the following sentences?

#(9) What is the *i'râb* of كَمْ in each of the following sentences?

#(10) What is the *i'râb* of أَيّ in each of the following sentences?

#(11) What is the *i'râb* of ثَلاث in each of the following sentences?

#(12) Illudtrate each of the following in a sentence.

#(13) Give an example of each of the following.

#(14) Change each of the following verbs to *bâb* اِفْتَعَلَ.

#(15) Give an example of each of the following *masdar* patterns.

#(16) Rewrite the following sentences using *hamzat al-istifhâm*.

#(17) Specify the type of مَا in each of the following sentences.

#(18) Specify the type of *lâm* in each of the following sentences.

#(19) Wonder at the beauty of the stars using the two verbs of wonder.

#(20) Give an *âyah* containing each of the two verbs of wonder.

#(21) Give the *masdar, masdar al-marrah, masdar al-hai'ah* and *masdar mîmî* of the verb مَاتَ.

#(22) Give the complete *i'râb* of the following couplet.

#(23) Write the *i'râb* of the underlined words in the following.

#(24) Read the couplet, and answer the questions following it :

1) What does قَدْ signify here?

2) What type of مَا is the one in بَعْدَمَا?

3) Write the *i'râb* of the underlined words.

#(25) Write the complete *i'râb* of the following *âyah*.

#(26) Use each of the following sentences as *hâl*.

#(27) Why has the separate form of the pronoun of *nasb* been used in each of the following sentences?

#(28) Rewrite each of the following sentences replacing the verb with the *masdar*.
#(29) Answer each of the following sentences using two pronouns as the objects. In which answer can both the pronouns be in the attached form?
#(30) Illustrate each of the following meanings of جَعَلَ in a sentence.
#(31) What does عَسَى signify in each of the followong sentences?
#(32) Is the use of the emphatic *nûn* in each of the following examples optional or compulsory?
#(33) Use each of the following sentences as *jawâb al-qasam*, and make necessary changes.
#(34) Give two examples of the *istithnâ' munqati'*. One of them should be your own composition and the other from the Qur'an.
#(35) Give two examples of the *istithnâ' mufarragh*. One of them should be your own composition and the other from the Qur'an.
#(36) Rewrite the following sentence using إِمَّا instead of إِنْ, and make necessary changes.

VOCABULARY

أ

radio & TV (literally : theق audible and the visible transmissions)	الإذاعَتانِ المَسْمُوعةُ والمَرْئيّةُ
couch, sofa	الأَرِيكةُ
to hire	اسْتَأْجَرَ
to have a bath	اسْتَحَمَّ
first aid	الإسْعافُ
ambulance	سَيَّارَةُ الإسْعافِ
announcement	الإعْلانُ
suggestion, idea	الاقْتِراحُ
to join (a school, a university etc)	الْتَحَقَ بِـــ
half-yearly examination	الامْتِحانُ النِّصْفِيُّ
secretary	الأَمِينُ
cashier	أَمِينُ الصُّندوقِ
departure from school	الانْصِرافُ

ب

telegram	البَرْقِيَّةُ
programme	البَرْنَامَجُ
potato	البَطَاطِسُ
grocer	البَقَّالُ
municipal corporation	البَلَدِيَّةُ
(٪) per cent	بِالـمِـائَةِ

ت

to graduate	تَخَرَّجَ
vaccination	التَّطْعِيمِ
circular	التَّعْمِيمِ
grade (in examination result)	التَّقْدِيرِ
with distinction	بِتَقْدِيرٍ مُمْتَازٍ
television (set)	التِّلْفَازِ
to go for a walk	تَنَزَّهَ
distribution	التَّوْزِيعِ

ث

cultural	ثَقَافِيٌّ

ج

prize	الجائِزة
cheese	الْجُبْن
pound (currency)	الْجُنَيْـــهُ
weather	الجَوُّ
directions	الجِهات
students from different sections, classes, colleges etc	طُلَّابٌ من جِهاتٍ مُخْتَلِفَةٍ

ح

bus	الحافلة
size	الحَجْم
war	الَحَرْب
world war	الحَرْبُ العالَمِيَّةُ
civil war	الحَرْبُ الأَهْلِيَّةُ
period (duration of a lesson)	الحِصَّة
tea party	حَفْلُ الشَّايِ

خ

graduate	الخِرِّيج
map	الخَرِيطةُ

د

habit	الدَّأْبُ والدَّيْدَنُ
to smoke	دَخَّنَ
postgraduate studies	الدِّراساتُ العُلْيا
drawer (in a table)	الدُّرْجُ
tonic	الدَّواءُ المُقَوِّي
vertigo	الدُّوارُ
state (country)	الدَّوْلَة - الجمع دُوَلٌ

ر

president	الرَّئِيس
to fail (an examination)	رَسَبَ
one who has failed	راسِبٌ

ز

Saturn	زُحَلُ

س

to record (in a tape-recorder)	سَجَّلَ
to draw (money from a bank)	سَحَبَ
cancer	السَّرَطَانُ
cough	السُّعَال
quince	السَّفَرْجَلُ
ambulance	سيارةُ الإِسْعافِ

ش

lorry	الشَّاحِنَةُ
(T.V) screen	الشَّاشَةُ
youth, young men	الشَّبابُ (جمع شَابٍّ)
policemen	الشُّرْطَةُ
policeman	الشُّرْطِيُّ
tape (of a tape-recorder)	الشَّرِيطُ
to switch on (a machine)	شَغَّلَ
flat (building)	الشَّقة

ص

fund	الصُّنْدُوقُ
charity fund	صُنْدُوقُ البِرِّ

ض

exactly	(الضَّبْطُ) بِالضَّبْطِ

ط

storey	الطَّابَقُ
chalk (for writing)	الطَّباشِيرُ
model	الطِّراز
tomato	الطَّماطِمُ
to strike a student's name off the rolls, to expel	طُوِيَ قَيْدُهُ
another name of Madinah	طَيْبَةُ
spectrum	الطَّيْفُ

ع

lentil	العَدَسُ

غ

gram	الغرام
gargling	الغَرْغَرةُ
cover, title-page	الغِلافُ

ف

break (during school time)	الفُسْحة
courtyard	الفِناء
from time to time	الفَيْنَةَ بعدَ الفَيْنَةِ

ق

examination hall	قاعةُ الامتحانِ
ball-point pen	القَلَمُ الجافُّ
rainbow	قَوْسُ قُزَحَ

ك

football	كُرَةُ القَدَمِ
electricity	الكَهْرَباءُ
sack, bag	الكِيسُ
kilogram	الكِيلُوغرامُ

ل

rules and regulations	اللائحةُ
litre	اللِّتْرُ

chart	اللَّوْحَةُ

م

objection	المانِعُ
match	الـمُباراةُ
file (instrument)	الـمِبْرَدُ
museum	الـمُتْحَفُ
metre	الـمِتْرُ
exemplary	مِثالِيّ
free (without money)	مَجّاناً
(railway) station	الـمَحَطَّةُ
camp	الـمُخَيَّمُ
vice-chancellor (or president) of a university	مُدِيرُ الجامِعةِ
radio announcer, newsreader	الـمُذِيعُ
correspondent	الـمُراسِلُ
educationist	الـمُرَبِّي
controller (of students' attendance)	الـمُراقِب
traffic	الـمُرُورُ
bolt (on a door)	الـمِزْلاج
contest	الـمُسابَقَة
swimming contest	مسابقة السِّباحة
tape-recorder	الـمُسَجِّل

pedestrians	الـــمُشاةُ
supervisor	الـــمُشْرِفُ
teacher in charge of cultural activities	الـــمُشْرِفُ على النَّشاطِ الثَّقافِيِّ
bank	الـــمَصْرِفُ
lift (in a building)	الـــمِصْعَدُ
airport	الـــمَطارُ
dictionary	الـــمُعْجَمُ
school level dictionary	الـــمُعْجَم الـــمَـــدْرَسِيُّ
university level dictionary	الـــمُعْجَمُ الجامِعِيُّ
camp	الـــمُعَسْكَر
institute	الـــمَعْهَدُ
scoop	الـــمِغْرَفَةُ
colic, gripe	الـــمَغْصُ
crossroads	مُفْتَرَقُ الطُّرُق
words	الـــمُفْرَداتُ
fan	الـــمِرْوَحَةُ
interview, meeting	الـــمُقابَلَةُ
article (in a journal)	الـــمَقالُ
scissors	الـــمِقَصُّ
canteen	الـــمَقْصِفُ
frying-pan	الـــمقلاة
air-conditioner	الـــمُكَيِّفُ
million	الـــمَلْيُونُ
distinction (grade)	الـــمُمْتازُ

eraser	الـــمِمحاةُ
sickle	الـــمِنْجَلُ
bend or turn (in a road)	الـــمُنْعَطَفُ
regular (in attendance)	مُواظِبٌ
car park	مَوْقِفُ السيّاراتِ
era after the birth of Christ	مِيلاديّ / للمِيلادِ

ن

club	النادِي
literary club	النّادِي الأَدَبِيُّ
activity	النّشاطُ
news bulletin	نَشْرَةُ الأخبارِ
to provide, to lay down, to specify	نَصَّ
spectacles	النَّظّارة

هـ

telephone	الهاتِفُ

و

absentees' list	وَرَقَةُ الغِيابِ
to distribute	وَزَّعَ

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